Volume LVII CHICAGO, APRIL 26, 1906 Number 9

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas,
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof.

* * * * * * * * *

Jehovah of hosts is with us;
The God of Jacob is our refuge.

—from Psalm xlvi.

CONTENTS

The Relief Fund 143
Notes 143
The Congress of Religion 144
Editorial Wanderings 144
THE PULPIT:
Excerpts from a Statement of Belief—By F. M. Sheldon 146
THE STUDY TABLE:
Notes—E. P. Powell 148
The Magazines—E. P. Powell 150
The Little Green Heron—Rett E. Olmstead 150
THE CONGRESS OF RELIGION:
What the Congress Stands For—C. A. O 152
The Congress of Religion—Rev. Hiram W. Thomas ... 152
The Watch Tower—W. B. T 154
THE HOME:
Helps to High Living 155
Spring—*John Burroughs* 155
The Right of the Individual—*Patterson Dubois* 155
The Jay Bird—*James Whitcomb Riley* 155
An Appreciated Performance—*Success Magazine* 155
THE FIELD:
Foreign Notes—M. E. H 156
Who Are Christians?—*Herbert L. Willett* in *Christian Century* 157
Federation Again 158

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

Your Property

should have careful and intelligent attention. Is it being handled in that manner now?

If not, suppose you give us a trial

We pride ourselves on our record. Our clients and our tenants are our best advertisers.

REAL ESTATE, RENTING, LOANS and INSURANCE

L. M. SMITH & BRO.

Cor. Oakwood and Drexel Blvds.

Phone Douglas 848. CHICAGO

Muir CHICAGO ESTABLISHED 1865

Flowers for All Occasions

4647 Grand Boulevard
Phone Oakland 319

3530 Michigan Ave.
Phone Douglas 319-538

80c Worth of Good Literature for 25c

"Let There be Light," 10c.; "Purity's Greatest Foe," 5c.; "Bronze Book," 10c.; "Doctors and Their Medicines," 10c.; "Right of the Child to be Well Born," 10c.; "Heredity," 5c.; "Private Letter," 5c.; "Dianism," 25c. Total, 80c., for 25c.

The National Purity Association
81 Fifth Ave. Chicago, Ill.

Mention this paper when you order, and a copy of *"Purity Journal"* will be included.

DYEING

Our new and SECRET process enables us to turn out superior work.

CLEANING

We clean the most costly fabrics by up-to-date methods. We do out-of-town work, pay charges one way on $3.00 worth of work; both ways on $5.00.

SCHUMANN & COMPANY
3954 Cottage Grove Av., Chicago
Telephone Douglas 1442

The Cheapest Place to Buy Your
Window Shades
IS AT THE
AMERICAN SHADE FACTORY
791 E. Forty-Seventh Street
NEAR INDIANA AVE.
TELEPHONE 9444 DREXEL
We also clean and repair shades.

IF

You realize that three requisites of a good laundry are

Uniformly Good Work

Businesslike Methods

and

Prompt Service

try the

Anchor Laundry Co.

(Incorporated 1893)

4211-4213 STATE STREET

Telephone Oakland 1516

SIDNEY WANZER & SONS

305-7 Thirtieth Street
Telephone Douglas 817

6313-15 Kimbark Avenue
Telephone Hyde Park 107

WANZER'S Germ-no TRADE MARK

Pure Milk Pasteurized

Delicious Cream

Cosmopolitan School of Music and Dramatic Art

AUDITORIUM BUILDING, CHICAGO

Students Enrolled at Any Time

Teachers already engaged include, in the Piano Department—Victor Heinze, Jeannette Durno-Collins, Howard Wells, Mrs. Bruno Steindel, Mrs. Howard Wells, Dr. N. J. Eisenheimer, Daisy Waller, Lillian Dawes, Vivian Scott, Edith Laver, Grace Sloan, Laura Smith, and Olive E. Atwood. Vocal Department—Minnie Fish-Griffin, L. A. Torrens, Mrs. Willard S. Bracken, Charles Sindlinger, William Beard, Hanna Butler, Mrs. L. A. Torrens, Jennie Thatcher Beach, Marion Green, and Mrs. Chas. J. O'Connor. Organ—Clarence Dickinson. Harmony, Composition and Lectures—Dr. N. J. Eisenheimer. Violin—Leopold Kramer, Franz Esser, and Fritz Itte. 'Cello—Bruno Steindel. Harp—Enrico Tramonti. Chamber Music—Franz Isser. Public School Music—Margaret M. Sallsbury. Foreign Languages—Ernest Sicard and Mena Pfirshing. Dramatic Art Department—Donald Robertson, director; Eloise B. McMinn, assistant.

As the school controls its own recital hall, the pupils will be afforded the opportunity of hearing numerous concerts, recitals and lectures, including six chamber music concerts—three by the Steindel Trio, composed of Mr. and Mrs. Bruno Steindel and Fritz Itte, and three by the Chicago String Quartet, composed of Leopold Kramer, first concert-master; Ludwig Becker, second concert-master; Franz Esser, first viola, and Bruno Steindel, first 'cellist of the Theodore Thomas Orchestra.

The artist-teachers of this school will be available for concerts and recitals, under the direction of the Dunstan Collins Musical Agency. This Agency will also assist pupils of the school in securing professional engagements and positions free of charge.

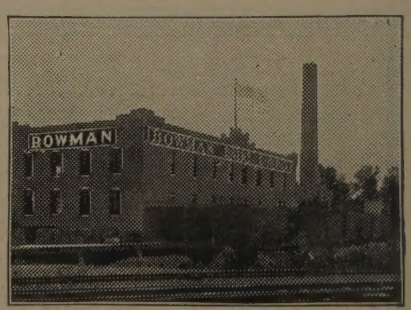
For particulars and catalogue, address

DUNSTAN COLLINS,
AUDITORIUM BUILDING, CHICAGO, ILLINOIS

Smith & Nixon Piano used exclusively.
Sold by Healy Music Co., 298-300 Wabash avenue.

Bowman Dairy Company

MILK BOTTLED IN THE COUNTRY



Finest Cream Butter Churned Daily
Choicest Buttermilk

So. Side:
4221-29 State Street

CHICAGO EVANSTON OAK PARK

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LVII THURSDAY, APRIL 26, 1906 NUMBER 9

For the Relief Fund.

We are in receipt of the following, which explains itself:

BUDA, ILL., April 23.

DEAR MR. JONES.

The Unitarian Church of Buda begs you to receive the enclosed check for $17.65 as a contribution to the San Francisco sufferers. Wish we were able to make it larger.

Most cordially yours,

E. H. BARRETT,
Pastor Union Christian Society.

UNITY will be glad to forward funds or serve in any other way for the benefit of the sufferers on the coast.

The *Christian Register* for April 19 contains an appreciative three-column review of Professor Foster's "Finality of the Christian Religion," which concludes with these eminently just words:

"An excellent thing in this work is the author's candid and thorough spirit. He shrinks from no necessary conclusions; but he is cautious and conscientious in weighing evidences, and is careful, in stating his results, to mention modifying conditions and considerations. While some of his points are open to question, his main contention, the supremacy of spirit, must be accepted as fundamental and unchangeably valid."

That was a thrilling moment in the deliberations of Mayor Dunne's San Francisco committee of twenty-five when his Honor was interrupted by a messenger who put into his hand an envelope containing two one thousand dollar bills as the donation of the Chinamen of Chicago to the relief fund. It was a contribution not to their fellow Chinamen, but to their fellow-men; it was a recognition of their common humanity.

The *Chicago Chronicle* makes editorial protest against the recent sacrifice of some white oak trees more than four hundred years old, as the rings counted, for the making of wagon spokes. If the golden rule of forestry were observed, which demands that a tree be planted for every tree cut down, the forests would be preserved and the world preserve its youthfulness. Arbor day should be one of the holy days of the modern church.

Arthur Symons has discovered an Indian singer and introduces the same to an English constituency in the person of a Hindu woman of the Buddhist faith, by the name of Sarojini Naidu. The little woman is now only twenty-six years of age. The little collection, published in London, with an introduction by Arthur Symons, is entitled "The Golden Threshold." These specimen lines, which we quote from the review in the *Inquirer*, awaken an appetite for more. They are from a poem entitled "To a Buddha Seated on a Lotus":

With futile hands we seek to gain
Our inaccessible desire,
Diviner summits to attain,
With faith that sinks and feet that tire,
But nought shall conquer or control
The heavenward hunger of our soul.

The end, elusive and afar,
Still lures us with its beckoning flight,
And all our mortal moments are
A session of the Infinite.
How shall we reach the great unknown
Nirvana of thy Lotus-throne?

There is an indication that there is growing an interdenominational pulpit. The effective circuit made by Charles Wagner, the great Paris preacher, is still fresh in the minds of his American listeners. Dr. Hirsch sails early in May for a preaching season in London and continental points. Samuel M. Crothers, the winsome Unitarian preacher of Cambridge, Mass., is already on the other side of the water. He is to be gone on a six months' exchange with the Unitarian ministers of Birmingham, London and elsewhere. The Rev. Joseph Wood, of the former place, comes to America, not only to fill the Cambridge pulpit, but to give courses of lectures at the Meadville Theological school and elsewhere. Pastor Wagner broke over not only national, but denominational lines. He was gladly heard in orthodox, heterodox and Jewish pulpits while in America. We trust the same will be true of the American missionaries of the higher thought and life whom we are sending abroad this spring—Brothers Hirsch and Crothers. Internationalism must contribute to interdenominationalism, although the denominational barrier is a much more difficult wall to scale. Mr. Crothers will find it easier to enter an Unitarian church in London, five thousand miles away, than to enter the Old South Congregational Church, less than five miles away. It will not always be so.

Our associate on the *Watch Tower* reports the unparalleled catastrophe which has overtaken our brethren on the Pacific Coast, and the equally remarkable record of generosity which has been seen in almost every city and hamlet in the nation. For several days no message could get through from our associate, Mr. Kent, who was in San Rafael, Cal. We are glad to report that he escaped injury and is now in the full swing of relief work as might be expected.

Perhaps the most encouraging feature of the ex-

hibition of the genuine humanities, in the contribution of ten million dollars for the relief of the sufferers, was the hearty sympathy and fellowship with which men worked together who have rarely ever been drawn into any coöperative enterprise. On the mayor's committee the senior editor of UNITY found himself working in cordial fellowship with prominent leaders in many different denominations, both Catholic and Protestant, liberal and conservative. This is a clear vindication of the contention of UNITY. When the deepest things of life are realized, or the supreme experiences attained, the essential unity of religious and ethical forces becomes apparent. We do have one Father and we are brethren, even if we wear different denominational labels.

The calamities of earth are often the opportunities of heaven. The prophet's parable of the "earthquake, the whirlwind, the fire, and the still small voice" did duty last Sunday in many pulpits. The "still small voice" expressed in human sympathies is as much of the cosmic verity, to say the least, as the cracking of the geologic stratas on the Pacific coast. There is an opportunity for still finer interpretations of the "small voice." The outburst of pity under these circumstances has become inevitable. There is now an opportunity of organizing that pity on longer lines; of making charity organic. The immediate relief fund will be wisely administered, but the reserve fund, that is to help restore the homes and to sustain the courage of the homeless and distracted months hence, calls for higher wisdom. If New York, Philadelphia, Boston, Chicago, and such other cities as would care to join with them, would see to it that the new houses of working men be constructed along lines of highest sanitary skill and be made as fireproof and as quakeproof as the towering palaces of trade and the sumptuous homes of the wealthy, it would indeed convert a disaster into a triumph, a calamity into a success, and the working men's quarters of San Francisco would become model tenement houses, which other cities would be glad to follow. Is there wisdom enough available to make of the new San Francisco an object lesson in city-building that will attract the study and challenge the admiration of the whole world?

Rabbi Schanfarber is one of the progressive ministers of religion in Chicago with whom UNITY readers must become better acquainted. Last Sunday he preached on "Growing Fellowship in Religion," making the basis of his discourse an address given in his own pulpit by Professor Foster, of the University of Chicago, on the Sunday previous. In response to the Professor's plea for a closer fellowship between the Jew and the Christian, Dr. Schanfarber said:

"With this growth of liberal thought in Christianity a development pari passu in Judaism is going on. The Jew today is abandoning much of the olden thought to which his fathers adhered. He does not put the emphasis on dogma but on doing, not on creed but on deed. He has long ago given up his belief in miracles, in an infallible Bible. He has no fears for the inroads which "higher criticism and the doctrine of evolution are making into the domain of religious thought.

"He is an ardent advocate of the religion of the prophets, which is nothing more nor less than an ethical monotheism. Some of his more liberal rabbis have gone so far as to say that the time has come for the Jew to decorate his pulpit with the cross, the crescent and the shield, and that the Bibles of the world, the Tripitika, the Zend Avesta, the Koran, the Teachings of Confucius and the Old and the New Testaments should be given place on his pulpit and in his thought. This is liberalism with a vengeance, and as far as we personally are concerned we do not believe that it will help aught in bringing about a closer relationship between the Jew and other opposing religions.

* * * * * * *

"It is a hopeful sign of the times that Jewish and Christian clergymen are exchanging pulpits more and more. A clearer insight into opposing religious thought can be had through such interchange of pulpits. A half century ago that would scarce have been permitted. We rejoice in the fact that on Thanksgiving day union Thanksgiving services are held in many cities of the country by Jew and Christian. In the city of Detroit during the last four or five years clergymen belonging to nine different denominations have sat upon one and the same platform and participated in the same service. Jewish synagogues have been placed at the disposal of churches and churches have been placed at the disposal of synagogues in times when either have been deprived of their places of worship through fire or other cause.

"Religions have been born into the world to sow the seed of love and harmony and not of strife and contention. We may not all be able to think alike, but there is no reason in the world why we should not all feel and act alike. In the terrible calamity that has befallen our sister city no one asks the question, Is it the Jew or the Christian, is it the negro or the Chinaman whom we are helping? We are helping human beings; we are helping our brothers, even though they be not brothers in faith."

The Congress of Religion

The time has come when the "General Secretary" of the Congress of Religion must speak out his word of grateful praise of the skill, diligence and faith displayed by him who last November was elected, to assist the General Secretary, under the title of "Field Secretary." Mr. Osborne has proven his ability to be Secretary in his own right, and the Senior Editor of UNITY gladly abdicates in the favor of this young man, whose work in these short months has laid the foundation of greater usefulness for the Congress and greater permanence and wider influence for UNITY, its organ, than the General Secretary with his many cares could possibly have achieved. Mr. Osborne has preferred to work on long lines. Like all foundation laying, much of the work has been under ground, but the walls are rising; plans are maturing; announcement will soon be made of the annual meeting, that will consist of a series of meetings of far-reaching significance and of deepening fellowship. These plans were discussed at a special Round Table gathering of directors and friends of the Congress last Monday, and a special committee was appointed, consisting of Mr. Osborne, Rev. David Beaton and Rev. Joseph Stolz, to develop the program.

In view of this hopeful outlook, the General Secretary would specially urge the old friends to renew their support and many new ones to enter into closer fellowship. Five dollars is the annual membership fee; twenty-five dollars secures a life membership for the Congress. Let not the intangible interests be forgotten, for out of them spring the energies that make

the material goods which, without ideas, are a curse, but when illumined with ideas and consecrated with love, are mighty potencies, heavenly blessings.

The time has come for a new rally around the banners of the Congress of Religion. We may well have faith in Mr. Osborne. Let his hands be upheld.

Editorial Wanderings—Continued

Emerson's chief incentive in going abroad the second time he confessed to be the desire of meeting half a dozen or more individuals. And surely he was right, for an hour with Wordsworth and a day with Carlyle was worth more than the same time in the English lake district and among the Scotch moors; for English scenery blooms in Wordsworth and the Scotch hills are vocalized and eternalized in the spiritual power of Carlyle.

So the most valuable experiences of my southern itinerary came to me through the discovery of some fresh souls, forming new acquaintances of the spirit, grasping the hands of those whose minds I had already known. It was worth the trip to be admitted into the confidences of the family table of Professor Dillard, of Tulane University, particularly when N. O. Nelson was thrown in. Professor Dillard is known in the catalogue as professor of Latin, but is known throughout the South and his name is a familiar one among the thoughtful everywhere as a student of sociology, a fearless expounder of Henry George, an admirer of Tolstoy, Ruskin and William Morris, and a champion of the reforms which they have inspired. He is exercised over child labor, the class distinctions, and crass commercialism everywhere; himself a scion of the F. F. V., a graduate of the Washington-Lee University, but he is more interested in and more justly proud of his own growing family.

My itinerary was arranged by De Jalma S. Hausman, of Montgomery, an Israelite in whom there is no guile, a busy lawyer who finds much time for the humanities; now teaching Russian refugees the English language in a night school, now begging for reform in legislation at state capitals, and again helping organize the child protectorate, of which I must speak later along. It is worth while going to Montgomery to make the acquaintance of so efficient a rabbi out of the pulpit, so urgent a philanthropist as a member of the bar.

Here also I renewed my acquaintance with the courteous, cultivated brother of Sidney Lanier, the Clifford who so effectively colaborated with Sidney in "The First Steamboat" and other poems; a man who is a living embodiment of the courtesies, chivalries and refinements of the old regime and the open mindedness, practical energy and cosmopolitan sympathies of the new regime. He is a prophecy of the coming citizen who is not a representative of the old nor yet of the new, but simply an American whose lines have been cast in the sunny South.

Tryon, N. C., will always have a tender association with the name of Sidney Lanier. Here is where the soul was released from the frail body, and here his wife and children have often sojourned. Here at the present time is a Lanier Library, which contains a portion of the poet's tools. Here I was the happy guest at the "Pines," the unique home of George H. Warner, brother of Charles Dudley Warner, and colaborator with him in the making of "The World's Best Literature." Mr. Warner has just put forth a book—a book which is to be reckoned with; a book which challenges the attention, perhaps the ire, not only of the Biblical student, but of all those interested in the serious problems of religion. "The Jewish Spectre" is the work of a literary man and not of a scientist. He gives the result of the critics to the intelligent reader. He has not the critics in mind, though he is very familiar with their work—but he has in mind that increasing multitude which, as another has said, are out in search of a religion; they who cannot do without religion, have no desire to dismiss the Bible, or do without a church home, but as now interpreted, find themselves incapacitated to enjoy any of these.

This is not the place for a review of this remarkable book, which we hope to publish. Suffice it to say that Mr. Warner distinguishes between the Jew and the Jewish spectre. The former is to stay and do his part in the world's work, but the latter must go, for it is rooted in an unscientific conception of the world and a distorted interpretation of history. This spectre is the claim of supernatural intimacy, of special revelation and peculiar privileges, which lie at the foundation of historic Christianity and Mohammedanism as well as of historic Judaism. These three monotheistic religions lay claim to peculiar title on certain areas of truth and morals, which scholarship and experience invalidate. Mr. Warner is an earnest seeker, and although he writes crisply he never writes flippantly, and what he detracts from race, honors, pretensions and theological conceits he gives back in unstinted measure to the race. His final climax is—"The Human Being Is the Thing."

For want of space and time, we must leave this book in the hands of our readers and some future reviewer.

It was a pleasure to spend some days in frequent contact with Professor Gotthard Deutsch, of the Hebrew Union College, of Cincinnati, who, in his own person, would seem to be a refutation of Mr. Warner's book, narrowly interpreted. But if I catch aright the real purport of this book and the ultimate aim of it, Professor Deutsch is himself a triumphant vindication of Mr. Warner's theory. He is a Jew whom culture and religion have developed into a cosmopolitan. He is loyal to his venerable past, but looking forward with hopefulness to a realized brotherhood of man. Dr. Deutsch is deeply read in the story of the past. His department in the Union College is history. He is one of the leading contributors to the Jewish Cyclopedia. But he is also widely traveled,

and his lecture, to which I listened with great pleasure in Atlanta, on "Glimpses from Oriental and Russian Ghettos," shows him to have a lively interest in the present, a skillful student of contemporary politics, and a devout believer in that higher development of theology that expresses itself in sociology. Like all forward-looking men, there is merriment in his eye, cheer and oftentimes jollity in his voice.

But I must again leave my Wanderings still unfinished. More anon. JENKIN LLOYD JONES.

THE PULPIT

Excerpts From a Statement of Belief.

BY F. M. SHELDON, ROCKFORD, ILL.*

* * * Theism begins with God, and every philosophy which attempts adequately to account for the universe must put into its beginnings that which in large measure equals the theist's God. So far as theories have been adequate, they have involved at the beginning all they evolved at the end. The universe is an incarnation of God. It is the expression of infinite mind, comprising thought, will and character. It is a good world in which a benevolent purpose is being worked out. In this world God is now as much as he ever was. He is its active principle, the vital force which sustains it, and which is continually unfolding. He is immanent as thought, will and love. The problem of the universe is the problem of incarnation of something unfolding itself; this something is what we call God. The incarnation is as real in the world as in man; and as real in man as in Christ. The incarnation in Christ raises no difficulty not already raised by creation.

Evolution has undoubtedly been the method of this incarnation. Contrary to the thought and fears of some, Evolution has nothing to do with ultimate origin; it is but a process. As such it has been the Creator's way of unfolding the universe. That man is a product of Evolution no less makes God his creator. Nor does it have anything to do with man's present status, though it may affect certain conceptions of his origin. Evolution is to prove itself one of Christianity's greatest friends, being especially friendly to the doctrines of theism and immortality. The doctrine fits the facts so far as discovered; shows economy and sense in the incarnation, and is indicative of purpose in the universe. The really distinctive thing in Evolution, however, is not the similarity between the new organism and the old, but the difference. It is the difference that makes it Evolution rather than stagnation. The difference is the distinctive thing, and, if you please, the miraculous thing. The thing which has given us a universe at all is the difference of the new from the old.

If the universe is God's incarnation, it is also his revelation. The man is seen in what he produces. That which incarnates reveals the nature of what is incarnated. To the extent the world incarnates God does it also reveal him. God has revealed himself as really in the inanimate as in the animate, as really in man as in Christ, though not to the same extent with respect to all his character. Man finds God outside himself because God is already in man's nature. Revelation may as well be conceived as God speaking in man as to man. It is impossible to draw the line between what God reveals and what man discovers. God can only reveal to man because man can discover, and man can only discover because God reveals. God's revelation is man's discovery, and man's discovery is God's revelation. God is in man's nature and God can speak to that which is his own. Thus we should expect God's revelation to be in man rather than external to man. He will, of course, use the powers he has created.

It is more proper to speak of individuals as inspired than to speak of the Bible as inspired. God spoke in men and the Bible is the record of what they did and thought, under their varied degrees of inspiration. The Bible is the record of God revealing himself in the life of a certain people. The Old Testament is the history of God working in the life of this people. The New Testament shows the greatest reach of God's incarnation and his supreme revelation of himself to man. The Bible was not handed down from heaven, but holy men spake as they were moved by the Spirit of God within them. Then certain men passed judgment as to what books should be included in the canon of Scripture. The two main tests seem to have been authorship and the value of what was written.

All parts of the Bible are not equally inspired. Had this been recognized, we would not now be giving so much room to relics of Judaism and would be giving far more to the essentials of the gospels. Prophets criticised some things commanded by patriarchs. Jesus distinctly changed and reversed some Old Testament statements. He was a severe critic of much that went before and was supposed to be from God. Notwithstanding this the Bible is a sufficient guide for all life and is its own best critic. Adherence to the teachings of Jesus leads to the highest life known to man. His central teachings are in accord with eternal truth. * * *

The Bible is essentially a religious book; its purpose is to teach the way of salvation. Forgetting this and making it a text-book of science has done much injury. The story of salvation begins in the third chapter of Genesis and that is the theme to the end. Salvation is moral likeness of fellowship with God. "Ye have heard that it was said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies, and pray for them that persecute you, *that ye may be sons of your Father who is in heaven.*" Sonship to God means moral likeness with God, having his spirit so we treat men as he treats them. In the judgment, it is inasmuch as ye did or did it not unto one of these least. In the prodigal son, it is coming home to the Father, sharing his plans and purpose and all that he has. To be saved is to become like God, like Christ in heart and spirit. It is to become in heart a Savior and join with God and Christ in that which they are doing.

If this is salvation, it means that people are saved to the extent in which they have the spirit, purpose and likeness of God. It means that anything which helps to bring men into moral fellowship with God is to that extent a means of salvation. It means, that while Christ has done more than any other to bring people into this fellowship, yet, that people may be saved apart from a knowledge of the historical Christ, provided they know enough of God to be like him. It means that men in India, China, Japan and all other countries may be saved apart from Christ, if apart from him they may know God and come into fellowship with him. It means that so far as any religion has given its followers true conceptions of God and enabled them to realize these in their lives,

*Read at his installation as minister of First Church and unanimously approved by the full District Association of Congregational Churches sitting in council.

it is a means of salvation. It means that Christ's claim to be Savior of the world rests upon his revelation of God and upon his power to bring men into Godlikeness. Here is where such claim should rest; for if pre-eminent here he is pre-eminent everywhere. If pre-eminent here, he was right when he said, "Go ye into all the world and make disciples." His pre-eminence rests upon what he was, thought, did and can do for men.

What shall we say of Jesus? Certainly this may first be said, that his place in the world and in life must depend upon what he actually was rather than upon a natural or supernatural origin. If Christ did not reveal God as none other has done, if he did not live the finest life known to men, if he did not teach in accord with eternal truth, then all possible proof of his miraculous origin would not make him pre-eminent. But if Christ was the highest revelation of God possible in the flesh, if he was the perfect ideal of man, if his truth is eternal, the absolute proof of his natural birth would not take from him his pre-eminence and divinity. Origin apart from what follows determines nothing. Let us note some outstanding characteristics.

Jesus' self-consciousness and all his acts show that he held himself sinless. Those nearest him in his own time and most biblical scholars, orthodox or unitarian, have so held him. He unfolds with perfect symmetry from the germ of a perfect childhood. His character retains this symmetry; for we never think of him as possessing one virtue as against another, or of a particular temperament. With the keenest sense of sin and the highest standard of perfection known, yet his own consciousness reveals neither the presence nor discords of sin. He compels us to admit that he measures up to his own standards. His pretensions and declarations are astounding, yet his life bears them out. He will fulfill what the old dispensation sought, is the herald, founder and moving spirit in a kingdom of God comprehending time and eternity, the particular and universal, and which embodies the loftiest principles known to man. His insight was keen, his truth eternal. Humble, with nowhere to lay his head, yet he has all things and we never think of pitying him. Toward personal enemies he manifests the love he taught. Champion of the oppressed, yet he who so wielded the power of God in behalf of others will not lift a finger against the enemies of his own person. Calm, peaceful, grand, he stands in the face of insult, and for his insulters has nothing but a prayer for their forgiveness. More closely linked to the heavenly world than any other, yet he surpasses all in depth of sympathy and human helpfulness. His plans contemplate the moral renewal of humanity and its restoral to the Father in the unity of a spiritual kingdom, yet he is never solicitous for their success. He simply knows they are eternal and cannot fail. At his works we marvel, but the man was more wonderful. It would be strange if such a person did not do great works. The character he presents has been and is the ideal of all perfection; yes, it is the character we ascribe to God. He was the child of his age, yet there is scarcely a point in which he did not transcend it. He universalized religion and started a universal brotherhood on the basis of the universal fatherhood. Jesus made a universal religion possible, and the religion he made possible ought to be universal; for as Fairbairn says, it is the humanest and most beneficent known to man. As Fairbairn again says, he completely moralized Deity, and therefore religion, and has made it obligatory to moralize the whole life of man, individual and collective. What more than this can you say of God?

The place of Jesus in history is most remarkable. So far from being the product of evolution in the moral life of man, he has become its source and mightiest propelling force. Jesus is today, through his relation to all moral development, the Savior of the world. It is his influence that is being felt in Japan, India and China. In him will be fulfilled the hopes and longings of men in every nation. He is the pivot and plumb-line of history.

Jesus' work, according to his own interpretation, was to reveal God to man and bring man into fellowship with God. How will he accomplish this? What is necessary to this result? God must be so revealed to man and man so revealed to himself, that man will desire to come into fellowship with God. God's greatest desire is to give himself to men. Since man often does not care to give himself to God, the initiative has always been with the Father, who has always been seeking to give himself to man. In Christ, this effort of the Father found most complete realization. He has done more than all others to reveal God and bring man to the Father. In this coming together of God and man, what does Christ do? He reveals the Father and draws men to the Father. Does he not change the Father so he will accept man? No, it is nowhere so written. There is no need for a change in God, but man needs to see what God is and always has been. But doesn't Christ make it possible for God to forgive? No. He makes men want forgiveness so forgiveness will mean something and accomplish its real purpose. But must not satisfaction be made to God for sin? Yes, but what other satisfaction can be made than that of turning from sin? Christ's work is with men, not with God. This is the teaching of the New Testament. Could God forgive apart from Christ and his historical work? Certainly. Do you suppose the Father never forgave before Christ came into the world? I grant that no person has ever been forgiven apart from what Christ stood for and apart from light such as he gave. If Christ is thought of as pre-existent, or as manifesting in time what as the Son of God he has always been giving to the world, if he is thought of as the light lighting every man coming into the world, then all forgiveness has been through him. But if forgiveness was possible before Christ came, why did he come? He came to make people wish fellowship with God and turn to him for forgiveness. Through his larger revelation of the Father forgiveness has larger meaning and becomes the door to a more complete fellowship with God.

* * *

Chief among the Master's teachings was that concerning the kingdom of God. A kingdom is where a king rules. God's kingdom is where God rules. It has come so far as he rules in the lives of individuals and in society. This kingdom is not for the future life alone. We may have just so much of it here as we have capacity for God and that is all we can have here or hereafter. The kingdom is not primarily a matter of place, but of character. It is to be universal, for the king is the Father of all men. Anything short of universal brotherhood to that extent denies the fatherhood. It means that the day of pure individualism is done, that a social Christianity, expressing itself in social service, must predominate. Christianity must touch all life, all business, all institutions and every possible relation. Christianity can only save itself by losing itself in service for others.

By nature, Christianity is a missionary religion.

Not to have a missionary spirit is to reject Christianity. Apart from seeking to help others by bringing them into fellowship with God it has no meaning. A missionary religion must have contact with other religions. What shall be its attitude toward these? The attitude has largely been that all other religions were entirely false and bad. A majority of our missionaries now recognize much that is good and true, much that is from God in other religions. This is as it should be. All religions are expressions of the religious nature in its search for God. So far as they find God, which must be determined by what they express, they are as true and as much his revelation as is Christianity. But while all religions are expressions of the religious nature, some have become burdens upon that nature. This has often been true of Christianity, which has sometimes taken forms in which it was a burden instead of a help. The remarkable thing about Christianity is that it keeps freeing itself, keeps breaking away from the distortions and encumbrances, getting back to the worship of the Father in spirit and truth.

In no other religion has this self-regenerating spirit manifested itself in like degree. Never having arisen so high as revelations of God, they have taken forms of development which have robbed them of their vital value. Confucianism takes little account of the religious nature, its main satisfaction being in ancestor worship. Ethics occupies the place of religion. In Buddhism a pessimistic philosophy perverts religion. All existence is a curse; evil is universal and dominant. In Hinduism the non-moral nature powers are fast wrought in with the religion. Degrading and lustful rites commemorate it. Religious feeling expresses itself in what is gross and cruel, even bloodshed and lust becoming parts of the ceremonial. This degrades the religious nature. Mohammedanism knows no God but the transcendent one, with whom man can have no real fellowship. Here bare sovereignty chills the religious nature. Thus as Dr. Clarke says: "In one of the great religions, the religious nature is imprisoned in human ethics; in another, it is depressed by dark philosophy; in another, it is corrupted by coarse feeling; in another, it is deadened by a want of the warmth of divine love." The trouble with all these religions is that none of them know a personal God of inspiring character, who so relates himself to men that they can have helpful fellowship with him. The good and helpful God is, in the main, peculiar to Christianity. But this is the fundamental thing in all religion; its doctrine of God. The whole takes its form and power from this. This is Christianity's supremacy, a good God, a loving Father, interested in and caring for his children. This God has manifested himself so completely and concretely in Jesus that he has a power over men for good unequaled.

What attitude should Christianity take toward these religions? The attitude of fulfillment and displacement, so far as it can demonstrate its power to do for men what the others cannot. It has a right to displace other religions because of what it has to offer. This displacement must be the persuasion of love; never of force. The best gift in the world is God as revealed in Jesus. There is no one thing the people of the world need more than the God of Christianity and Jesus the Savior. To give these to the world is the most imperative duty and highest privilege of the hour. All that is good and true in any religion should be recognized and Christianity presented as the fulfillment of the longings which have been expressed in these religions. Of a good God, of the forgiveness of sin, of an ethics based on divine and eternal realities, of an immortal hope, of a Savior who brings these home to the life so concretely as to make them grip,—of these things, so largely lacking in other religions, the world is most in need.

* * * * *

A Christian church is a body of people banded together for worship, fellowship, instruction and service. It is not an end, but a means, and is valuable just so far as it promotes God's life in the soul of man. I would admit to the church any who give evidence of an earnest effort to know and do the will of God. The church has no right to make a standard of membership narrower than God makes for admission to his kingdom. Baptism and the Lord's supper are valuable and helpful ordinances, though not essential to salvation. Thus they should not be insisted upon. Church membership should be much more largely a matter of covenant than of creed. Not that I minimize the value of beliefs, but we should grow and beliefs should change. Community of purpose should be more largely the test, and would leave room for the differences of belief actually existing in most churches. Uniformity of faith is neither essential nor desirable. What we want is growing, developing faith, which means many differences.

THE STUDY TABLE

Notes

Many of us remember Theodore Tilton, and some of us with a warm friendship, for the young man, who, forty years ago, was easily the most promising, and already one of the most influential of young Americans. The writer of these notes recalls him, with peculiar tenderness, because of a friendship that began with Tilton's bravest act, but not his most conservative. It was in 1862 that I picked up *The Independent* and read an editorial beginning, "Henceforth this paper shall be published, not in the interest of any creed or sect, but in the name of a common Christianity." I do not know as I give his exact words, but I threw the paper to the ceiling with a shout of Glory to God in the Highest! The day dawn has come! I had been fighting alone, and building my church on the anti-sectarian basis. This was the first flash of light and help that had come across the horizon. It would have been easy to have joined some other sect, but I had decided to fight it out inside Congregationalism. I would assert only my right to think for myself, and feel for myself, and the right of my church to dispense with other folk's creeds. I would not flee, nor would I go over to the Unitarians. The amount of gratitude which I felt at this emancipation of the press, or at the first sign of such emancipation of the religious press, I cannot express. I wrote to Tilton my thanks; and I love him for his manhood and his courage and his farsightedness and his faith to this day. I regret the misfortune which shadowed his life, sheared him of much of his power, and led him to take his residence in a foreign country. Today I am reading with unconcealed pleasure "The Fading of the Mayflower: a Poem of the Present Time," by Theodore Tilton; published by A. N. Marquis & Co., of Chicago. In these days I rarely read a long poem; but I have reached the eighty-second sonnet of this beautiful volume, with all the zest likely to be awakened by the best of romances or the charming pages of history. I should like to quote page after page for the readers of UNITY. It is hard to decide which lines I may select, where all are so winning my love. The object of the poem is to help his native land in its vital struggle with pelf and greed. That Tilton still

holds his reverence for truth, and abhorrence of bigotry, is shown by these lines:

"Nor do I deem the dogma to be true,
That the Almighty Father of our race
Hath built His Heavenly City in a place
So very small, and for so very few,
That only saints, and of the bluest blue,—
And even these by special act of grace,
Shall ever get a chance to see His face,—
Although He loves both saint and sinner, too!
If Paradise be open not to all,
But merely to a handful, then I say
That as an earthling I could be resigned
To stay for ages on this earthly ball,
Among my mates, nor would I skulk away
To join a rescued remnant of mankind."

Let Tilton come back home; let him comprehend and enjoy the changes which have followed that brave stroke of his forty-four years ago. UNITY is its youngest child, but lacking nothing in that courage which is born of clear vision, when standing side by side with the beloved Father, while he speaks in our souls the Golden Rule.

I noted very briefly a little volume published at Madison, Wis., entitled "Eternity of the Earth," by Daniel K. Tenney. There is a deal in this book, small as it is. I am not sure that I am adequate to measure the subject. I am sure, however, that there is in it something that should be honestly studied. If it be true it opens the most complete pathway to a belief in immortality. He plumply denies the LaPlace theory of a shrinking nebulous system and a cooling sun. If this be true, the whole universe is habitable by intelligent beings. Life is everywhere. It is a dolefully dismal vision, at the best, that LaPlace gives us, of a red hot sun, with most of its planets uninhabitable forever. We are on a globe, temporarily, that is destined to dissipation. This new conception of the universe gives us at least an eternity for the earth. We certainly are coming into a new conception of matter, and force, and time and space. Our new knowledge of electricity and of radium is revolutionizing what we supposed to be the bottom rocks of knowledge. We had seventy-five years ago precious little knowledge of the universe beyond our own globe. It was in 1853 that we began to find out that the other globes, the sun, and even the meteors were composed of precisely the same materials as our own homestead. We seem likely to make another stride of very great importance in our acquaintance with the celestial bodies. Dr. Tenney closes his argument by telling us that "the sun appears bright and hot, because the electro-magnetic currents, returning to it from other orbs, and those as well which proceed from it to them, engender light and heat in its atmosphere. For the same reason the stars look bright to us, and the earth to them. There is no permanent expenditure of energy. All is conserved by retroaction. These currents do not play where there is nothing to attract and interchange with them. There is no waste. The sun is not going to cool off. The earth will not cease to be the happy abiding place of man. There is no universal ice-house approaching. No spent planets. Nothing but independent orbs; each in business on its own account—evolution toward the good, full of life and hope, discontented today, happy tomorrow."

A remarkable little volume, by Daniel D. Tenney, comes to me from Madison, Wis. It is entitled "Eternity of the Earth," and has for a sub-title Electricity the Universal Force. He does not believe the La Place theory. He denies that the universe is cooling off. He thinks it high time that the universities should stop teaching the nebular theory. I do not propose to discuss the views advanced; yet it seems certain that we are just at the edge of a recasting of our cosmical theories. The book is delightful reading, not only on account of its independence, but its style is as bright as it is cautious. The La Place theory certainly fails to satisfy our inquiries back of the time when it swings a great solar volume in space, which it sets to cooling off—and so, by contracting, leaves earths along the line of contraction.

I am glad to say that only two or three novels lie on the table—although I am a thorough believer in the novel as a curative force for tired brain work. The two which I have at hand are "The Castlecourt Diamond Case," by Geraldine Bonner, published by Funk Wagnalls Co.—a worthless bit of trash that would starve a soul that tried to feed on it. The other book is a romance about the Russo-Japanese war, by Herbert Strang, who gave us last year Kobo. This is an effort to show the war from the Russian standpoint. The book is worth reading, and that is all I care to say about it.

A magnificent book is that by J. Holland Rose, of Cambridge University: The Development of the European Nations between 1870 and 1900. I have before spoken of voluome one, and here we have volume two, published by G. P. Putnam's Sons. To show you how intensely interesting it is the chapters discuss the Triple and Dual Alliances; the Afghan and Turkoman Campaigns; Great Britain in Egypt; Gordon and the Sudan; the Congo Free State, and Russia in the Far East. Here you get an authoritative statement concerning the Congo Free State. One of the native troops is quoted as giving this reason for serving with the whites, that he "preferred to be with the hunters rather than with the hunted." I should dislike very much to be without this magnificent work of Dr. Rose's.

From Fox, Duffield & Co. I get "The Little Kingdom of Home," by Margret E. Sangster—a delightful volume, both in its makeup and in its contents. Most of this sort of books are dull, or reiterate a lot of platitudes. I do not entirely agree with some of her notions; but with the bulk of the book I am in hearty accord. I would like to see it a family book everywhere. She does not hesitate to discuss prodigal sons and second marriages. She believes that the true woman is the queen of her own kitchen. Good housekeeping is the key to a happy family. I like the book very much.

From the Smithsonian Institution I am regularly in receipt of reports and other volumes of immense importance in the way of enabling the recipient to keep up with scientific progress. The present volume, just laid on the table, is the annual report for the year ending June 30, 1904. It contains the name, as secretary, of Dr. Langley, whom we have so recently lost. Among the most important documents are a historical review of American geology, superbly illustrated with the portraits of our leading workers in that science. There is a capital article on Buddhistic art, as illustrated by the Howland collection.

"Who's Who in America" comes from A. N. Marquis & Co., of Chicago—a mighty useful book of reference; and then it is very comforting to open its pages and find yourself embalmed among the men of note—only there are so many of them that it is hard to find yourself.

A large volume published by the Department of Agriculture of the State of New York discusses the apples of New York. The colored plates are a good ways from being always correct; and if some of them are to pass for accurate representations of the fruit noted we beg to part company with the authors. We should not recognize one out of twenty. The old Spitzenberg looks more like a cull out of a basket of Ben Davis. No one could possibly recognize the Yellow Belle Fleur; and this is true of many other varieties. E. P. POWELL.

THE MAGAZINES.—While in Florida I was obliged to let most of my magazines piles themselves up in my Northern study. Hereafter I shall have an adequate home in the land of flowers and oranges, where I can welcome my daily food and my monthly as well—adding to it the comfortable companionship of the editor of UNITY, with I hope not a few of his Round Table. I can only say of this pile that it is amazing how much can now be furnished to the American people, at a price hardly equalling the cost of a single day's beef and potatoes. Here is the *Atlantic,* keenly intellectual, and every month bringing an essay or two from our ablest writers. The April number gives us a remarkably good one on "Making Education Hit the Mark," although it is very far from being a complete picture of educational demands and progress. Much more on this subject must be gleaned from that splendid paper *The School Journal,* every number of which is full of such live topics as "Industrial Training and Garden Schools." By the way, this journal is now published by A. S. Barnes & Co. The *World's Work* is just about the right thing; not wasting its energies on over illustration, yet giving us enough high art. It is doing its share in a rational expose of public rascality. Its handling of the Senate will meet with the approval of honest Americans. Its publishers, Doubleday, Page & Co., have added to their list of journals a very good one entitled *American Farming.* This magazine is illustrated about as profusely as their *Garden Magazine.* It lays special emphasis on the farm home, but discusses good roads, schools, irrigation, marketing, rural telephones and domestic animals. This is a splendid enterprise, that one company shall have on its list, *Country Life in America, The World's Work, American Farming* and the *Garden Magazine.* Each one is almost an ideal in its way. We owe Doubleday, Page & Co. a public vote of thanks. Meanwhile its handling of Nature study books is generous and sensible.

McMillan Company finds time, besides publishing a steady grist of the best literature that the world receives, to publish *Bird Lore,* a brave little magazine, in the name and interest of our allies in the air. The March-April number of this magazine is exquisite in its illustrations, as it is delightful in its reading matter. It will cost only one dollar a year, but is worth ten to your children. Add to it *Our Dumb Animals,* published in Boston. Such publications make noble children.

Let us do all we can in our day and generation in the cause of humanity. Every man has a mission from God to help his fellowbeing. Though we differ in faith, thank God there is one platform on which we stand united, and that is the platform of charity and benevolence.—*Cardinal Gibbons, at the Parliament of Religions.*

The Little Green Herons.

BY RETT E. OLMSTEAD, EARLVILLE, ILL.

During the season of 1905 the spring and summer furnished me with abundant opportunity for the study of the Little Green Herons. The birds are numerous in this vicinity and several nests were found and the birds studied as occasion permitted. We found the birds rather more frequently along the creeks than elsewhere, however they were at times half a mile from water. In this instance La Salle county, Illinois, furnished the birding ground for our study during the season. Not infrequently the herons were seen fishing along the creeks. Their courses were noted and finally a nest was located in a Hawthorne tree, some twenty rods from the Indian creek. The nest was perhaps ten feet from the ground and was made of sticks alone, there being no lining. It was a very simple affair, only sticks enough being used to hold the eggs in the nest. Usually there were three eggs, but sometimes four.

THE GREEN HERON'S NEST.

Later in the season, in an old orchard, which was largely abandoned, I found eleven nests. This orchard was located some ten rods from Indian creek. An ideal spot, being located so near the creek that the old birds had little trouble in getting food for the young. At any time upon going into the orchard one might see a dozen old birds flying about. At the time that I found this spot where the herons nested it was late in the season, and but two nests had anything in them. One had three young just hatched out and an egg, while the other had four young old enough to be about in the tree and out of the nest, though not large enough to fly. I found the herons

COMING OUT DAY.

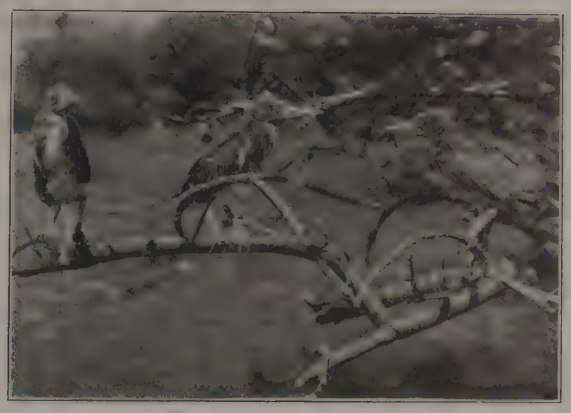
rather shy at first, but after they were somewhat familiar with the camera, it being placed three or four feet from the nest and somewhat secreted with twigs, the old birds came to the nest with little concern.

OLD BIRD ON NEST.

The photo showing the old bird sitting upon the nest and also the one showing the three eggs, was taken May 29, both being of the same nest in the Hawthorne tree. The camera had been placed in the tree and a wait of two hours occurred before the return of the old bird. During the time a heavy thunder shower had taken place and the camera was well soaked, as was the bird man, but somehow to get well drenched out in the fields puts one somewhat more in sympathy with the feathered friends and gives him a taste of what others have. After a two hours' delay the old heron returned, but it was some time before she would go onto the nest. She spent some time peering and peeking about at the strange occupant of the tree,—the camera. After the first long stay away she returned very frequently. Occasionally, when the tree in which the nest was located was isolated, two birds were seen, indicating that both were interested in the housekeeping.

It was with some difficulty that the photograph was obtained of the young fledged herons shown in the picture, since they were nearly large enough to fly. When one approached the tree the young birds could be seen standing in the top branches. It was interesting to see them climb about the tree, being unable to fly, hopping and hooking their bills over a limb and using their wings as arms. In this way, clumsy as it was, they got all about the tree. They never left the home tree, however, so far as I could see, until they were large enough to fly.

A peculiarity of the young birds that I had noticed was the disgorging of food whenever I pursued them in the tree. Why this was done I am unable to tell. The disgorgement carried with it no odor that I could detect, for it was not even well digested. Upon examination of it I discovered crayfish, and indeed from what I saw I should judge that crayfish were a large part of their food. There were also minnows from



JUST OUT OF THE NEST.

an inch to two inches long. Possibly they could hop better in the tree with an empty stomach.

The old bird, when returning to the tree and alighting, could be heard to give a sort of cackle, not altogether unlike that of the cluck of a hen, and the old bird's tail would twitch, like the flycatchers.

It is with not a little interest that one goes to the haunts of a certain bird, or a species of bird, and studies their habits, haunts, calls and so on. The old, broken-down apple trees; the staunch stalwarts that had ceased to bear fruit fit to eat for several years, the pruning—long since neglected—became a splendid place for the little herons. There they could nest with little disturbance; the creek flowing nearby furnished plenty of food, and altogether it seemed an ideal spot.

When man pioneered he kept close to water and timber; why should not the birds? The streams furnished him fish; so they do the herons. The trees made him a house; the same is true of the herons. When we hang the skeleton of a bird alongside the skeleton of a man, the similarity is remarkable. Just live a little nearer the birds and one comes to feel that perhaps they and we are nearer kin than we had thought. Surely if the comparison is no discredit to the bird we may at least feel complimented.

YOUNG GREEN HERON.

THE CONGRESS OF RELIGION

Have we not all one Father? Hath not one God created us?

Rev. C. A. Osborne, Field Secretary,
To whom all contributions for this Department should be sent.

What the Congress Stands For.

The Congress of Religion is the Royal child of the Parliament of Religions, and points with pride to the splendid heritage of its birthright bequeathed by that supreme achievement of the White City, but yet it stands today in a position distinctly its own and has a character and destiny of its own. It proceeds on the thesis that religion is the most important fact in any human life, the greatest force in the composite activities of the world, the mightiest dynamic in the civilization of the race. While recognizing the great and growing interest in the comparative study of religion, and rejoicing in the modification of theological and ecclesiastical forms and formulas, the fundamental purpose of the Congress is not along these lines, but has special reference to the practical co-operation of all religious forces for the moral redemption of the world.

On the one hand is a world of human need, a world of sin and suffering, of wickedness and sorrow, of injustice and unrighteousness, of soulless greed and pitiless tyranny making capital out of calamity and profit out of misfortune. On the other hand stands the church, the greatest single agency for the alleviation of these needs of the world, for the breaking of these shackles of slavery and the establishment of the kingdom of righteousness, joy, and peace, on the earth. But alas, the church is a great army divided by internecine strife, many of its companies forced to starve on overchurched regions, while vast areas suffer and clamor in vain for ministrations. Against the prodigal waste of energy in building fires on sectarian altars, against the crime of fratricidal denominationalism and the curse of modern Phariseeism, the Congress would voice the appeal of human need, echo the cry of neglected peoples, and summon the church to a Christ-like co-operation for the common physical and moral redemption of mankind.

The Federation of Churches is a splendid ideal and we rejoice in all its victories and its still larger hopes. The union of denominations is an achievement greater still, in which we rejoice unceasingly, and for which we earnestly pray. The steady progress of truth and the elimination of the old exclusiveness, the throwing down of denominational barriers, the increasing unanimity along lines of doctrine, polity and ritual—all these things are signs of the times and ground for renewed confidence and faith in the progress of the race. But the goal of the Congress is still other than any of these things, and is at once more immediate and more ultimate. It is more immediate for it does not need to wait on the slow progress of Federation or Union, since it escapes the theological and dogmatic questions which menace and limit the closer bonds of ecclesiastical fellowship. Its place and its field is the work-a-day world of human need, and its purpose the achievement of well recognized righteousness. In the crises of history,—in the day of a great catastrophe or a great achievement, when a note of sorrow causes all hearts to beat in unison, or the call of patriotism brings every man into line, in these crises of individual and national destiny all differences of creed and ritual, of method and custom, are ignored or forgotten, and brotherhood as wide as the race is cherished as the priceless gift of a limitless Fatherhood.

The mission of the Congress is also ultimate, not in seeking a union of Christendom in one church, or under one banner, or in one name and creed and polity, nor even in seeking for a Federation of a certain limited number of churches whose doctrines and dogmas make such a union possible, but in striving for a practical co-operation of *all* "Seekers after God" in the prosecution of those great ethical truths, those cardinal virtues, those elements of purity and peace, righteousness and truth, goodness and Godliness, which are generally recognized as the heralds of the kingdom of God on earth. Our ultimate goal is not a denominational republic or an ecclesiastical democracy, but is, rather, "The Parliament of Man, The Federation of the World."

In the presence of the stupendous catastrophe in San Francisco recently, all barriers were thrown down; men and women of all classes stood together with united purpose ministering with a common impulse that had in it the supreme truth of the gospel of Jesus. Roman Catholics, Jews, Episcopalians, Independents, Unitarians, Orthodox Christians, and others of still different religious types, were working together on the Mayor's Committee in Chicago with the one purpose, that was confessedly the holiest ministry which Jesus preached, the very one which he apparently made the final test of fitness for eternal fellowship: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Enter ye in," etc. This is exactly the ideal and the Evangel of the Congress: A co-operation of all religious forces for the holiest ministry that Jesus set forth and the divinest things that are possible in this world of sin and need.

For prudential reasons the scope of the Congress is at present the co-ordination of the religious forces of America for and unto the doing of practical righteousness, and it welcomes to its fellowship all who give reasonable evidence of a sincere purpose to establish the Kingdom of God on earth. Our Banner is inscribed with the message of Malachi—"For have we not all one Father?" And our motto is, "Not to be ministered unto, but to minister." C. A. O.

As a prelude to important announcements which we expect to make in this column next week, and also that our statement concerning the meaning and message of the congress may be more complete, we reprint in this issue the address of our president, Dr. Thomas.

The Congress of Religion.

By Rev. Hiram W. Thomas, D.D., President of the Congress.

The Columbian Exposition and the Parliament of Religion were the most notable world events in the closing years of the greatest of all centuries. The Exposition showed on a far larger scale than ever before the wonders of the industrial world; and for the first time in history, all the great religions of the world were brought face to face in the Parliament. The call had come forth from the newer Occident to the older Orient; it had the hearty approval of the managers of the Exposition, but the conception and initiative were from the great soul of a great lawyer, the late Judge Bonney, of the Swedenborgian Church; and the late large-hearted Dr. Barrows, of the Presbyterian Church, was wisely made president.

Meeting as strangers, the many delegates—Brahmins, Buddhists, Confucians, Zoroastrians, Mohammedans, Jews, Christians, all soon felt the larger life of the One religion of love to man and God, and all gladly joined in the Lord's Prayer in opening the many sessions. And as the days and weeks passed, the interest increased and there were often great hours when a Divine power was consciously felt by all. In the call for the Parliament nothing was said, nor had any plan been suggested in the meetings, looking to anything beyond the present session. The feeling seemed to be, and not without reason, that it was too large to be repeated and better to be left standing alone in its greatness. But there was with many a deep feeling that in some form the spirit of the Parliament should be conserved and its work carried forward; and a number of meet-

ings looking to this end were held by the local and visiting clergymen, Jewish and Christian. The matter was left to Jenkin Lloyd Jones, Dr. Emil G. Hirsch and myself to call a public meeting in the near autumn if we thought a larger work seemed possible. Dr. Hirsch opened the Sinai Temple. The meeting was called, a program prepared and from the first night the Temple was crowded and the interest was great. The one statement or Article of Faith, if such it be called, was accepted and the officers chosen. The name adopted was: "The American Congress of Liberal Religious Societies."

The next year the late Rev. Dr. Momeril, of London, was with us and asked, "Why say 'American Congress'? We want you to come to England. And why say 'Liberal Religion'? Say 'Liberal Congress'." We gladly accepted these suggestions and some years later, at the annual meeting in Boston, the word "Liberal" was dropped. In the twelve years the Congress has held eleven annual sessions, reaching all the way from Boston to Los Angeles; and five great Congresses were held in California, Oregon and Washington in 1902, beside many in Chicago and other cities in previous years. The last annual meeting was held in May, 1905, at the dedication of the Abraham Lincoln Centre. At this session plans were perfected for entering upon the work in a larger way. Rev. C. A. Osborne—cultured, able, earnest, large souled and hopeful—was appointed field secretary. He will relieve the general secretary of much labor done in the past and will give his entire time to the Congress. It was decided wherever practicable to organize State Congresses. These will have their own officers, hold their own annual meetings and send delegates to the parent Congress, thus bringing the whole country into closer fraternal and working relations. And to this very large undertaking, my own time shall be gladly and gratuitously given.

It may be asked, "What is the ground, the reason, the need, the practical utility and hope of such a large movement?" It is not to interfere in any way with the autonomy of any existing churches. The Congress of Religion gladly recognizes the good in all and the rights of each to its special beliefs and forms of worship. These many differences are largely inheritances from the past, reactions of the individual reason and conscience against the assumed authority of the hierarchical churches in imposing forms of faith and ceremonials and they have been emphasized by sectarian or denominational contentions! The Congress of Religion seeks to accentuate the things that unite mankind, to emphasize the great agreements, not upon the questions of theological debate, but upon the deeper facts of a common religious consciousness, the intuitions of the moral need and cry of the soul for God. Looking out upon the many churches, Jew, Christian, Greek, Catholic, Protestant, it can hardly seem probable that any one of these can absorb all the others. The fraternal clergy and churches will not go to the hierarchical nor will any of the denominations become universal. It does seem, however, that the denominational divisions within themselves should come together so that there would be one Methodist Church, one Presbyterian, one Baptist, and not a dozen or more of each. Believing in the Fatherhood of God and the Brotherhood of Man, the Congress of Religion seeks to unite all, Jews and Christians, Catholics and Protestants, in the great law of life and love.

Another strange and pathetic fact of our country is that with all our many churches, half the people are outside of all, have no church home. And very many of these in every community are among the most intelligent, moral and highly respected. They are not opposed to, but are the friends of religion and would gladly belong to a church but do not care to join any one in particular and in so far to be separated from all the others. For all of these, the Congress of Religion feels a most friendly and brotherly interest and would welcome them to a fellowship large as the heart of humanity and boundless as the Infinite love. Rising above the things that separate, the Congress of Religion looks to the universals that unite and says to each one, "Believe and do what you think is true and right." The Congress seeks along these broader lines to reach and interest the increasingly large numbers in our time to whom religion seems to make little appeal. Not opposition but indifference is the more difficult problem of these years. Back of and beneath this is not denial but the subtle agnosticism that assumes that the great questions of the soul and God lie beyond the known or the knowable. Back of this again, are the near appeals of a sense existence and the wonderful facts of the material and from these the hasty conclusion that matter is all; mind, spirit, is not. And in this is the explanation not only of religious indifference, but also of the magnified and intensified forms of the struggle for material gains and the pride and power of great wealth. Nor should it be thought strange that with only the sense vision of life there should be moral decline, falling away from the high ideals of the great virtues. Without the soul vision of the Divine and a sense of responsibility to the eternal right, man drops down to the lower plane of an earthly existence. With the consciousness of the higher, that he is related to the moral order of the good, man rises to that nobler state of being. He has not alone a sense existence, but a Divine life.

The Congress of Religion recognizes fully the places and values of the great industrial, economic and political world, but not as an end in themselves. The whole social order is a means to a higher end and that is the making of man. The inventions of the last century have augmented a hundred fold the power to do, and in this all should rejoice. It makes easily possible the vastly larger and higher life of the millions of earth's children. There should be no such thing as enforced poverty. No child should grow up in ignorance. Industrial education, equipment of schools and colleges with fields and shops, should make labor a delight and all abundantly self supporting. World peace should end the horrors and waste of war; and in the great agreements, virtues and life of religion should be seen. "How good and how pleasant it is for brethren to dwell together in unity"; and should be fulfilled the prayer of the Christ, "that they may all be one." But the new conditions of larger power to do have made possible the larger powers of the strong to oppress the weak. The great industries are centralizing in vast corporations and trusts that are trying not alone to monopolize labor, but to control legislation. It should be gladly admitted that the minds of large acquisition and executive ability have hastened the development and enlarged the wealth of our country and the world and that they should share generously in the results. But justice must be universal. The rights of the many must not be sacrificed to the ambitions and greed of the few. The Congress of Religion is non-political in the party sense, it is non-sectarian in religion; but it is All-political and All-religious in the great truths and principles of the rights of man, right relations in the social order and the life of God in the soul, the morally grand in the qualities that make all life Divine.

The larger life can come only from the larger thinking. The sense vision that sees only the things of sense is shut up in its own little world of the material and limited to the few years of an earthly existence. To the larger spiritual vision all this wonderful scene of physical activities, pleasures and pains, labor, business, the home, the school, the church, the government, should be objectivized and transactionized forms of righteousness; right thinking, feeling, willing and doing, man the friend and helper of man. These qualities of the good exalt man to the nobler life of being and relate him to the Infinite and the forever; for God is truth, justice, love. The world is for man, not man for the world. Business is for man, not man for business. A nation cannot rise above its ideals. The Congress of Religion recognizes the different forms of faith and organization of the churches that have come down from the past. It gladly recognizes the good in each and all and does not assume to be the judge of any. But it does desire to accentuate the fact that religion, the life, the Divine in man, is the central and essential fact in all the churches and that all should be brothers in the One great religion of love.

The beliefs and hopes of religion are too many and large to be claimed or monopolized by any one church. And the Congress of Religion can but regret that the recent Federation of Churches called orthodox was not large enough in its catholicity to welcome the Liberal churches. It is not wise to try to bind the beliefs of the past upon the present. There must be room for the growth of religious ideas. Truth is and must be its own authority. The rights of the individual reason and conscience must be sacred. To truthful minds there is coming everywhere the larger world-consciousness of the universal, of the essential, rational and moral unity of all the races of mankind. There is arising the world conscience of the universal rights and duties of nations, of world citizenship, of man to man and in all the relations of the social order. And all this will find its higher meaning and joy in the Divine Fatherhood and Brotherhood. The Congress of Religion welcomes and will gladly work with the lovers of the true and the good in all the churches and outside of all, for the universal religion, the government of the free, the brotherhood of the world.

Religious Education Association

We are glad to welcome to our table the first number of the journal of the Religious Education Association, and to congratulate our friends of that splendid organization upon the appearance and inspiring character of this initial number. The magazine will be issued six times per annum from the Chicago office. Subscription price $1.50 per annum. UNITY offers congratulations and best wishes.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

San Francisco in Ruins.

During Wednesday, Thursday and Friday of last week the attention of the whole world was concentrated on the destruction by earthquake and flames of the city of San Francisco. Fortunately the two seismic shocks occurred at so early an hour in the morning that the great business buildings were empty, so that the loss of life was confined to hotels and lodging houses. The ensuing conflagration completed the destruction of the city and appalled the entire country by its magnitude. General Funston and his troops at once took possession of the city and martial law was established. So effective was the work of the soldiers that the emergency value of our regular army stands out today in a wholly new light. The spectacle of two or three hundred thousand people reduced to a condition of absolute equality, the whole complex paraphernalia of civilized life wiped out of existence, a communistic regime established for the time being, all sources of supply being seized by the military and the necessities of life doled out to each man according to his need, and everybody accepting the situation good humoredly and turning in to help the rest as best he could—all this has been most interesting and suggestive. Not less notable has been the response to the appeal, the cities of our country rising up as one man and rolling up a great relief fund, which is, perhaps, unparalleled in history. The city will be rebuilt on a scale more splendid than ever before, and doubtless better calculated to resist such catastrophes in the future. So also, we trust, will be restored the buildings of America's most beautiful university, to whose head, President David Starr Jordan, our profound sympathy is extended.

The Muck Rake Speech.

President Roosevelt's "muck rake speech" at a corner-stone laying in Washington contained the most radical utterance he has yet made as to the method of dealing with the enormous fortunes which are becoming a menace to the body politic. He thinks the time is not far distant when an inheritance tax will be imposed so heavy as to be practically confiscatory upon fortunes above a certain amount. Of course this is a very superficial remedy. It amounts simply to cutting off the heads of the weeds after they have reached a certain height. The fact that it is seriously proposed is virtually a confession of the inability of our present statesmanship to deal in any fundamental way with the great social problem which is upon us. We shall not come in sight of our real deliverance until we begin to seriously set about the removal of the forms of special privilege, which make these great fortunes possible.

Dr. Hirsch's Great Sermon.

Dr. Emil G. Hirsch, of Sinai Temple, devoted his Easter sermon to a discussion of the social problem, with allusion to the positions taken by the President in his "muck rake speech." After protesting against the iniquity of "paying labor for its devotion of a lifetime with a mere subsistence for labor's prime and the poorhouse in old age," he is reported as concluding with this remarkable sentence: "My wish now is that you would abolish forever this temple or lecture platform of mine, and in its stead erect a social settlement, in which might be performed daily and hourly all good works of truest philanthropy." We do not believe that any social settlement could compare in its service to the community with the power of a pulpit like Dr. Hirsch's. And yet the very fact that church and synagogue today, speaking by the voices of their leaders, are ready to die if need be in the service of men, proves that the spirit of the cross of Jesus is present in them both. No institution in which that spirit is dominant will ever be permitted to die and let something else take its place. It is more valuable alive.

The Beef Trust Message.

The President has sent a message to Congress which plainly shows his annoyance at the beef trust decision and asks for legislation declaring the intention of the law as regards immunity. We repeat our view already expressed, that the fault does not lie with Judge Humphrey, and that the government would not be likely to gain anything from an appeal from his decision, even were it possible. The fault lies with Congress for enacting such a piece of "immunity bath" legislation as the Bureau of Corporations Act, and also with the administration for not seeing what kind of danger it was getting into by investigations made under that act.

The Gorky Fiasco.

To last week's comment on the Gorky fiasco we add that current history affords no better example of a great opportunity thrown away simply because the man who held it preferred his personal convenience to the great cause he came to represent. If Gorky had said to the American people: "My views of the marriage relation are different from yours, but I gladly waive them in the presence of the great cause of the deliverance of Russia, which is upon my heart," his work might have had a great future among us. His action, however, in telegraphing his sympathy to one side of labor controversy in the west, concerning the merits of which he knew nothing, showed him to be utterly lacking in the qualities which might make such a mission a success. The men who see nothing in the present situation but a world-wide conflict, in which everything that wears the badge of labor is on "our side" and everything that is affiliated with the business interests of the community is on "the side of the enemy," are not the men who are going to help us out of the wilderness.

The Divorce Decision.

The United States Supreme Court has created widespread confusion among people who have been divorced and remarried, by a decision holding that a state cannot grant an effective divorce when but one party to the marriage is brought within its jurisdiction. The decision was made by a divided vote of five to four. Justice White, in his decision, points out the fact that, under the present practice of each state respecting the divorces granted by any other, the states that have the easiest divorce laws practically dominate all the other states. The retroactive effects of this decision upon the legitimacy of children and the validity of many existing marriages cannot fail to be very confusing. It is easy to see also that it will work a great deal of injustice, as, for example, by preventing a wife from obtaining a divorce from a husband who has deserted her and removed to another state. These are days in which the interstate commerce principle is being made to cover almost everything, and we wonder whether the situation outlined may not afford an occasion for bringing interstate divorce cases under federal supervision. The decision creates trouble for the present, but it is likely to greatly accentuate the demand for some uniform system of divorce legislation throughout the country.

Taxation of Franchises.

The city of Chicago has obtained an exceedingly important decision from the Illinois Supreme Court, supporting entirely its contention that the bores of the Illinois Tunnel Company beneath the down-town streets should be assessed as tangible property. It is thought that the decision will be a valuable precedent for the levying of taxes on all public franchises and rights of way. All such decisions are steps in the great struggle now going on to reclaim for the people the value of those natural monopolies, which have been exploited hitherto by private individuals. The most productive gold mines today are in and under the streets of great cities.

Walter L. Fisher.

Mayor Dunne has greatly strengthened his administration by the appointment of Mr. Walter L. Fisher as traction counsel for the city of Chicago. As a leading spirit in the Municipal Voters' League and in the City Club, Mr. Fisher has been one of the best examples of public spirit and efficiency in municipal reform which Chicago has produced in recent years. We confidently predict that his course in traction matters will produce substantial results.

In the Senate.

In the Senate Mr. Tillman has been demanding an inquiry into the contributions of national banks to campaign funds, scoring the influences which are securing suspicious "continuances" in the Walsh trial, and fighting the amendments looking toward a liberal court review clause in the rate bill. Senator La Follette delivered his maiden speech on the rate bill before crowded galleries, but with many vacant seats on the floor, which led him to remark that "seats now temporarily vacant will be made permanently vacant in the course of time."

Folk and the Lynchers.

We are very glad to note that the latest outbreak of the lynching mania has occurred in the domains of Governor Folk, for if any man in America is capable of handling a thing of that kind with the vigor it demands, it is this man Folk. The three negroes who were dragged from the jail at Springfield, Mo., and hanged and burned on Easter morning, were two of them probably innocent. More than a score of other prisoners were let loose by the mob. The Governor has gone in person to the scene of action, and is determined to send the ringleaders of the mob to the gallows.

W. B. T.

THE HOME

Helps to High Living

SUN.—The forces that tend for evil are great and terrible, but the forces of truth and love and courage and honesty and generosity and sympathy are also stronger than ever before.

MON.—It is a prime necessity that if the present unrest is to result in permanent good the motion shall be translated into action, and that the action shall be marked by honesty, sanity and self-restraint.

TUES.—Hysterical sensationalism is the very poorest weapon wherewith to fight for lasting righteousness.

WED.—The reform that counts is that which comes through steady, continuous growth; violent emotionalism leads to exhaustion.

THURS.—There can be no such thing as universal honesty.

FRI.—Materially we must strive to secure a broader economic opportunity for all men, so that each shall have a better chance to show the stuff of which he is made.

SAT.—The foundation stone of national life is, and ever must be, the high individual character of the average citizen.

—*The Man With the Muck-Rake, by Theodore Roosevelt.*

Spring.

"I hear the wild geese honking
From out the misty night,—
A sound of moving armies
On-sweeping in their might;
The river ice is drifting
Beneath their northward flight.

I hear the bluebird plaintive
From out the morning sky,
Or see his wings a-twinkle
That with the azure vie;
No other bird more welcome,
No more prophetic cry.

I hear the sparrow's ditty
Anear my study door;
A simple song of gladness
That winter days are o'er;
My heart is singing with him,
I love him more and more.

I hear the starling fluting
His liquid "O-ka-lee";
I hear the downy drumming
His vernal reveillé;
From out the maple orchard
The nuthatch calls to me.

O, spring is surely coming,
Her courtiers fill the air;
Each morn are new arrivals,
Each night her ways prepare;
I scent her fragrant garments
Her foot is on the stair."

—*John Burroughs.*

The Right of the Individual.

Children as individuals do not like to be judged or condemned because they belong to a class, any better than the ex-convict, the Indian, the Chinaman, the Russian Jew, or the negro does. A child feels that he has a place in humanity as well as in childhood. He wants the individual to stand upon his own merits, and not to fall under a general class condemnation determined by mere years.

The unfairest way to condemn any individual is to condemn him because, without volition of his own, he belongs to a certain class. When a mother reprimands a boy by saying, "Look at your hands! I always did hear that boys' hands were never clean"; or, "Don't make such a racket! Boys never can do anything quietly,"—she blames him, practically, for alleged essentials of his sex and age, and so denies to him the hope of his doing better. The child naturally reasons, "I am a boy, and, if boys are always so, I must be so too"; or he silently chafes under an assertion which he knows is too sweeping to be true. Many a boy who would strive to do better has been discouraged and permanently injured by being condemned, not for what faults *he* has, but for what faults *boys* have. He judges his judge, albeit his judgment is silent; he knows he has little, if any, redress.

While children recognize the rights of their elders over them, they also recognize—more often than they are supposed to—the broader view of rights between man and man. They recognize such a thing as "fair play" entirely apart from considerations of age or size, but they plead the cause in which childhood is their client, by the pathos of silence. "God bless their dear, patient souls!" exclaims Helen Hunt Jackson. "If men and women brought to bear on their thwartings and vexations of their daily lives, and their relations with each other, one-hundredth part of the sweet acquiescence and brave endurance which average children show, under the average management of average parents, this world would be a much pleasanter place to live in than it is."—*From Beckonings from Little Hands, by Patterson Dubois.*

The Jaybird.

The Jaybird, he's my favorite
Of all the birds they is!
I think he's quite a stylish sight
In that blue suit of his.
An' when he 'lights an' shuts his wings
His coat's a "cutaway"—
I guess it's only when he sings
You'd know he wuz a jay.

I like to watch him when he's lit
In top of any tree,
'Cause all birds git wite out of it
When *he* 'lights, an' they see
How proud he acts, an' swell an' spread
His chest out more an' more,
An' raise the feathers on his head
Like it's cut pompadore!

—*James Whitcomb Riley.*

An Appreciated Performance.

The late Joseph Jefferson used to say that his career came very near being nipped in the bud in a small Western town. He at that time was a member of a small pioneer company which progressed by means of three "bull teams" from one mining camp to another. They were always heartily received by the miners and cowboys, who readily paid the five dollars in gold required to witness their performance. Mr. Jefferson was the traditional melodramatic villain, and in the third act was supposed to kidnap "the child." The supposed mother, hearing its cries, rushes upon the scene just as he is about to escape, and fires a fruitless shot from a revolver.

Upon this particular occasion all had gone well until this scene was reached, and the audience, many of whom had never before seen any kind of theatrical performance, sat as if spellbound. At the crack of the mother's revolver, however, the spell was rudely broken.

"By heavens, she missed him!" a red-shirted miner in the front row shouted, drawing his own "six-shooter" and leaping to his feet. "Round to the back door and head him off 'fore he can git a hoss, boys!" he yelled, and, following him, half the audience stampeded for the exit.

The excitement was finally allayed by the "mother" and the villain appearing hand in hand before the curtain, and the manager's explanation of the situation. When the performance had been concluded, the audience insisted on paying another admission price and having an immediate repetition from beginning to end.—*Success Magazine.*

PUBLISHED WEEKLY | UNITY | ESTABLISHED 1878

THE UNITY PUBLISHING COMPANY

ABRAHAM LINCOLN CENTRE

Entered at Chicago, Ill., Postoffice as Second Class Matter

$2.00 PER ANNUM

EDITORS: JENKIN LLOYD JONES, WILLIAM KENT
ASSISTANT EDITOR: EDITH LACKERSTEEN
DEPARTMENT EDITORS: CYRUS A. OSBORNE, MRS. WM. KENT

THE WATCH TOWER:

Theodore D. Bacon — Willard B. Thorp
Frank N. Riale — Edward P. Tuller

Editorial Contributors

Jane Addams
Wilson M. Backus
James A. Blaisdell
Richard W. Boynton
Fred'k W. Burlingham
Francis A. Christie
Joseph H. Crooker
Robert C. Denison
Fred'k E. Dewhurst
Quincy L. Dowd
John Faville
Fred V. Hawley
Chas. R. Henderson
Emil G. Hirsch
Newton Mann
E. P. Powell
Granville Ross Pike
Albion W. Small
Frederick Starr
Joseph Stolz
Hiram W. Thomas
Oscar L. Triggs
Eugene G. Updike
R. A. White

GUARANTEE

Only legitimate lines of business will be admitted to these columns, and only those firms who will "make good" on all offers will be retained. *We therefore absolutely guarantee all advertisements herein.* If any subscriber reports that money sent to an advertiser has been misappropriated or falsely applied, or in any way a plain deception has been practiced, we will investigate the case and if charge is true we will make good the loss to our subscriber.

UNITY PUBLISHING COMPANY.

SPECIAL OFFER Upon receipt of 50 cents (stamps, money order or coin), we will send you the February, March, April and May issues of "THE ARENA" as a trial subscription. This magazine is edited by B. O. Flower, and each issue contains strong and thoughtful papers on political, social and economic problems. Address

ALBERT BRANDT, Pub.
364 Brandt Bldg. Trenton, N. J.

THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

THE GERMAN SCHOOL QUESTION AGAIN.—From our occasional correspondent, Th. Schneider, of Wiesbaden, comes issues of the *Wiesbaden Tagblatt*, giving much space to reports of the great mass-meeting to protest against the proposed new Prussian school law, as well as to editorials and correspondence on this subject. The people of Wiesbaden and the old independent duchy of Nassau, though now a part of Prussia, are by no means minded to accept from Berlin without protest legislation which seems to them not merely reactionary, but an infringement of the rights of self-governing communities. The meeting of protest to a bill before the Prussian Lower House, was a union one for all opponents of the proposed measure, regardless of confessional or party lines. Only the National Liberals, by their compromise with the Center, were put in a very equivocal position and obliged to desert their former allies.

By 3 o'clock of a beautiful, bright spring day the great hall and galleries of "Walhalla" were so filled that later comers had to be turned away. The gathering was notable for the many, and usually divergent, interests and classes represented and for the large number of women in attendance, all combining to give it the character of a truly popular assembly.

The chairman found a fitting introduction to the temper and purpose of the meeting in a comparison between the times of a Luther and a Hutten four hundred years ago, or even a Frederick the Great a century ago, and the present, when such a reactionary measure as that under discussion was possible to German statesmen. Sadly he recalled how in 1892, when the Zedlitz school bill of similar tendencies was under discussion, the National Liberals stood loyally by all the other liberals in opposition to it, while today, under the influence of their new political associates, they were casting slurring insinuations at their former allies. A counter meeting, called by the Center, was being held simultaneously in the city; was it true, as was there charged, that the non-sectarian schools were un-Christian or anti-Christian? It was to be feared that these opponents of the present schools confounded *unchurchly* with un-Christian.

There were four principal speakers at the "Walhalla," representing respectively the politician, the educator, the social democrats, and the Society for Ethical Culture. No provisions of the bill are textually reported, but it seems to be the second section which is arousing so much opposition, particularly in southern Germany. Wiesbaden, unlike some other parts of Germany, has long rejoiced in the possession of what is known as the *Simultanschule*, or non-sectarian school. The proposed bill, in dealing with the matter of school support, introduces also the religious or confessional question, and in such fashion as to inaugurate a distinct retrogression. All the speakers agreed that its provisions were a direct infringement of the right of local communities to manage their own school affairs, besides tending to make the non-sectarian school more and more the exception rather than the rule. Such a reactionary policy, it was argued, could only be possible under a government which has no ministry or bureau concerning itself primarily with education, but only a ministry of public worship with education as a secondary concern. The whole tendency of this objectionable measure would be to emphasize confessional distinctions and to set one class of believers against another. It was a dangerous measure for the government and still more dangerous for the Evangelical church, which had not the power of the Romish church to carry out and enforce its ideas. This was the view of the first speaker, Deputy Funck, of Frankfort, who declared that the *Simultanschule*, as the higher and nobler form, must eventually prevail. It is a rash thing to put oneself in front of the wheel of progress; and to think that law will settle a matter for all time and bring in an era of general fraternity is a mistake.

The second speaker, a teacher from Cassel, well expressed the sentiment of those present when he said the spirit of the school should be neither ultramontane-catholic nor evangelical-dogmatic, but national. We want our children developed not in a separating dogmatism, but in a unifying religion; not in monkish seclusion from the world, but as characters who turn toward life: our contention is for a free school in a free state.

The social democrat, speaking as the representative of labor, declared that the apparent *Zweibund* of church and state is in reality a *Dreibund*, the agrarians standing in the background. To the social democrats religion is a private matter, and the speaker hoped that co-operation in the domain of the non-sectarian school would lead to the development of the public school. He emphasized the close connection between the right of election and school reform; a parliament where material possessions were dominant was not one to be filled with enthusiasm for the public school. Hence the importance of working for the free right of election. Withdrawal from the national church was a good campaign move, but there were other things quite as important; such were opposition to the *Junkerkammer*, advocacy of local self-government, the freedom of the labor movement and the right of election.

The ethical culturist, in his turn, announced that the fact of religion being a private matter was no discovery of the social democrats, it being distinctly recognized by Prussian law. The state does not require church membership; it thereby sets up the principle of absolute freedom of conscience and belief. It is far otherwise with the school; this is an institution of the state and the state compels its subjects to make use of it; it also claims the oversight of all the schools, and has therefore logically no right to allow religious instruction to be given in them, still less to force it upon children, least of all on those whose parents belong to no religious society, this being an encroachment on parental right.

The meeting closed with the passage of a set of resolutions calling for the rejection of the bill:

1. Because it brings into the educational and cultural institution for the mass of the people the unfortunate division according to confessions characteristic of the middle ages, when today the need is for better, more unified and close training to meet the competition of individuals and states.

2. Because instead of spreading and developing the non-sectarian school preserved in Nassau, it aims to limit and undermine that.

The Old Guard

We are in receipt of a letter inclosing two dollars to renew subscription to UNITY, with the statement:

"I have taken Unity since it was started."

G. KARNER, Quincy, Ill.

Inquiry of our Senior Editor elicits the fact that there are not a few included in this list. We should like to publish the names of those who have subscribed for this paper for *over 28 years*. Will our friends kindly send us the names of this *Old Guard* of our Leader?

Manager UNITY,
Lincoln Centre, Chicago.

Forty Years of Research
in the sources of Christianity,
from an all-inclusive viewpoint,
summed up in
the new book by OTTO PFLEIDERER, D.D., Professor of Theology at the University of Berlin;

Christian Origins

(Translated by Daniel A. Huebsch, Ph.D.)

The greatest religious philosopher of Europe crystallizes the liberal thought in a popular manner for the thinking layman. The book will be much discussed, highly praised and savagely attacked.

Send for an interesting circular.

AT ALL BOOKSELLERS $1.75 NET, OR OF
B. W. HUEBSCH, Publisher, New York.

FOR MIND AND BODY.

Readers of UNITY will find a splendid collection of the best books for the culture of the mind and also for the development of *the health of the body* at

M. JESENIUS PETERSON
Room 5, 4000 Cottage Grove Avenue.
GET THE SERIES
of "Unity Books" and Ralph Trine's "In Tune with the Infinite," Haskell's "Perfect Health," or the "Yogi" books of Wm. Walker Atkinson. Also books on "New Thought" and occultism, esoteric and metaphysical studies and delineations. Hours 8 a. m. to 3 p. m. (Over Postoffice.)

LET us be good. Let us sound this iron string. This is the universal note. Never were men and women of real, sound, unshakable goodness more needed than now, in politics, in finance, in the home, in society, in the church, in factories and shops and stores; people of right life, with developed sense of justice, truth, self-control, self-sacrifice; lovers of God and of humanity.

These inspiring sentences are taken from the concluding paragraph of Dr. Wilson's stimulating book

"Making the Most of Ourselves"

"'Making the Most of Ourselves' is the significant title of the book, and every page is a lesson in how to do it. The language is classic in its simplicity, and for sanity of thought, forefulness in utterance, and in a certain rare appealing quality, the essays have few equals in latter-day writing."—*Cincinnati Times.*

Handy 16mo, $1 net; postage 16 cents. For sale by

THE UNITY PUBLISHING CO.,
Abraham Lincoln Centre, Chicago.

3. Because it establishes ecclesiastical supervision, instead of abolishing it, and also excludes women from the school administration.

4. Because it arbitrarily removes from those who have hitherto been the chief promoters of educational progress, the local communities, the right of school administration.

5. Because it is opposed to articles 26 and 112 of our constitution.

For all these reasons the Wiesbaden meeting calls upon the Prussian population of all localities to actively defend their threatened school interests, and begs them to co-operate in the great struggle for the independence of the Prussian public school from state and ecclesiastical tutelage.

A brief, rather partisan, report of the meeting in defense of the projected law follows.

We shall look with interest for further reports on the fate of this bill.

M. E. H.

Who Are Christians?

The discussion of the question of Federation has brought to light some interesting expressions of opinion as to the essentials of the Christian position. There seem to be some among us who would be glad to assume the attitude of co-operation with other Christian bodies if they could be sure those other people were really Christians. We are glad to observe that the group of Disciples holding this rather curious position of hesitance and dissent is not numerous nor representative. But were they never so few and unimportant, the attitude is worth examination as a study in the extremes to which the attempt to apply a logical formula will sometimes carry one.

We believe we are safe in saying that the only test which is ever applied in these cases is the test of baptism by immersion. No doubt the brethren who contend against any affiliation with the "denominations," would hold that there are other questions of some importance in the Christian life; but these never seem to present any difficulties. It is generally assumed that a man believes in Christ before he is received into the church. Yet the assurance required of him on this point in many of our churches is by no means as definite and circumstantial as is that demanded regarding his baptism. It is always assumed that there must be true amendment of life, a genuine repentance before baptism can be worth anything. Yet it is not infrequently the case that the conduct of those who enter the church gives ground for grave apprehension that the repentance has been neither deep nor genuine. This is always, no doubt, a matter of regret. But if it were known that the baptism of the same person had been irregular, there would be instant clamor for investigation and remedy. The obvious conclusion from such cases is that a certain section of our people has a conscience much more sensitive on the subject of baptism by immersion than of either faith or penitence.

Christian baptism holds an important place in the plan of complete obedience to the commands of Christ and the program of the early church. It was a rite which was expressive of the union of the soul with the Master in his death, burial and resurrection. It was the outward sign of the inward grace of conversion. It ought not to be ignored or neglected. As possessing the value of open witness to Jesus it was enjoined by our Lord and practiced by the early church. But that it occupies the same relation to salvation which is held by faith and repentance could only be affirmed by one who had failed utterly to appreciate Jesus' vital discrimination between life itself and the forms in which it is accustomed to express itself. We believe that baptism by immersion is the most beautiful and significant manner in which the penitent believer can set before the world his union with Christ. But nothing in either the teachings of Jesus or his total attitude toward the profound truths of the spiritual life indicates that it held in his mind or in his plan a place of equal moment with the qualities of character on which he always laid stress as the characteristics of the children of God.

Moreover, as it relates to the loyalty of those with whom we are called upon to have fellowship in Christian work, there is no question raised by any of them as to the duty of baptism, or their willingness to comply with what they regard as much as we as a command of Christ. The matter is one of definition. We believe that their view of baptism is wrong. We propose to convince them of their error if possible, and whenever occasion offers. But we are also aware that other definitions than our own may be held even on a subject which seems as clear to us as does this. If it were a case of stubborn rejection of the truth, our course would be clear. We could not tolerate for a moment the attitude of one who affirmed that he regarded faith in Jesus or the penitent life as a matter of indifference. There the issue would be clear. Nor are we called upon even to deal with the denial of the value or the obligation of baptism. It is rather with the definition of it. To something he calls baptism every member of any of the churches is ready to submit, has indeed already submitted. His rejection, as not being a Christian, could only rest on our refusal to him of the right of individual judgment and responsibility, the very basis of Protestantism.

Who, then, are Christians? The only possible answer that can be made in the light of New Testament teaching and that of the fathers of this movement for the restoration of primitive Christianity and Christian unity, is that those are Christians who accept the leadership and lordship of Jesus, and follow his teachings as fully as they understand them. To this description Jesus gave his seal of approval. No other possible position is tenable. Mr. Campbell held to this view in the face of earnest efforts to make him assume the legalistic position or resting salvation on baptism by immersion as an indispensable necessity. He held emphatically to the belief that immersion was the only legitimate meaning of the term and the practice of the early church. But he also saw that he could not be the keeper of any other man's conscience on the subject.

There are some of our brethren who are trying to make baptism by immersion a test of Christian character and standing as related to the recognition of our neighbors of other religious bodies as Christians. This we believe to be an impossible test. Baptism by immersion is not a saving ordinance, nor has it been held to be since the days when the dogma of baptismal regeneration was held. Baptism has its rightful place in the program of complete obedience, and he is the loser who does not so assess it. But it can never be made to assume a place which neither Jesus nor

the apostles gave it.

We believe that it is a mistake to omit baptism, and that the substitution for it of any other rite under the same name is not in harmony with the meaning of the term or its beautiful symbolism. But when we see a man admitted to baptism who gives very slight evidence of possessing any adequate idea of what faith in Christ really implies, it seems to be a far more serious deficiency than a failure to be baptized by immersion would be.

Baptism ought not to be neglected, and its fitting administration is a matter of moment, on which we yield to none. But it must be confessed that no correctness of ordinance can atone for the failure to insist on a genuine repentance, such as leads to actual amendment of life. And yet, strange to say, it would appear in not a few instances that the concern of both church and evangelist is for the baptism, without special concern for the regenerate life. The greater should receive the larger emphasis.

There are in some of our churches men whose lives do not reflect any of the graces of the Master. They are profane, coarse and unclean. Of course, the church does not approve this conduct. There may even be censure administered now and then in some mild way. In rare instances these men are publicly rebuked. But how quickly the conscience of the church would be roused if it were known that someone in the congregation had been admitted without baptism by immersion. And yet between the two, the omission of baptism by immersion is distinctly the less offense. "This should you have done, but not left the other undone."

There are men in some of our churches who as members, ministers or editors soil the holy name of Christian by bitter and hateful words regarding those with whose opinions they happen to differ. Their spirit is dispersed like venom through the lives of those whom they influence. The disregard of baptism by immersion would weigh lightly in comparison with such offenses against the spirit of Jesus.

And yet it is not for such shortcomings that we are told we cannot co-operate with the churches around us. It is because they do not practice baptism by immersion. We are aware that their members are not more loyal than ours to the ideals of our holy faith. We know that among these neighbors of ours there are cases which bring reproach upon their name. But this is not the cause of suspicion. We can condone these offenses, because we have them in our own churches. We are not better than the others on grounds of conduct or zeal for Christ. It is the one theme of baptism by immersion which gives some of our brethren pause when they consider the subject of co-operation.

It is apparent that some of us need a new standard of values, which will enable us to put first things first.—*Herbert L. Willett,* in *Christian Century.*

Federation Again.

The Congregational brethren held an extended debate, on the questions connected with the Tri-Church Federation formulated at Dayton, at their ministerial association this week, and the matter is still undecided. While there is general sympathy with the movement there is difference of opinion as to names and methods and details of the plan of union.

Don't Read This

unless you want to know where to get Neat Printing at moderate prices. Fine Church and Society Printing a specialty

Oakland Printing House

Phone Doug. 7429 — 55 E. 39th St.

Phones: Oakland 51, Drexel 5654, United 1038

ADAMS B O .

Drexel Stables

171 and 173 E. Forty-Third St.

Carriages, Cabs, One-Horse Broughams, Theatre Coaches, Light Livery and Boarding.

OPEN ALL NIGHT.

20 DISCOURSES by Dr. Emil G. Hirsch

1 "The Jews and Jesus"
2 "Jesus, His Life and Times"
3 "The Doctrines of Jesus"
4 "Paul, the Apostle of Heathen Judaism"
5 "Why Am I a Jew?" [I]
6 "Why Am I a Jew?" [II]
7 "The Inalienable Duties of Man" [I]
8 "The Inalienable Duties of Man" [II]
9 "Myth, Miracle and Midrash"
10 "The Bible in the Light of Modern Science"
11 "The Place of the Individual in Organized Charity"
12 "Some Tendencies of the Modern Drama"
13 "Attacks on Jews and Judaism"
14 "Judaism and the Higher Criticism"
15 "The Doctrine of Evolution and Judaism"
16 "Judaism and Modern Religion"
17 "The God of Israel"
18 "The Concordance of Judaism and Americanism"
19 "The Responsibility for the Russian Massacres"
20 "Reform Judaism and Unitarianism"

Single copies mailed to any address, postpaid, on receipt of 10 cents.
Twelve for $1.00

Bloch & Newman, Publishers

"THE REFORM ADVOCATE"

204 Dearborn Street : : : : CHICAGO

The Search-Light

An Illustrated Weekly of News and Progress

If you really desire to keep well informed as to all of importance that is going on in this world home of ours, you will find *The Search-Light* is just what you have been looking for.

Send a postal for a sample copy and list of special combination offers.

The SEARCH-LIGHT PUBLISHING CO.

24-26 MURRAY ST. : NEW YORK

Order at once a copy of

JOAQUIN MILLER'S

"The Building of The City Beautiful"

Here is a book, by the famous "Poet of the Sierras," for all who love that which is good and pure and beautiful—and all who seek to help the world onward and to make life richer, nobler and more grandly worth the while.

"The whole book is one of infinite tenderness and strength and grace and love. It is the mature expression of a noble mind. Joaquin Miller has enriched the earth with this new book of his."—Houston (Texas) Post.

It is the latest and greatest of Mr. Miller's works, a marvelous story which is a tonce a prose poem, a romance, a master-sermon instinct with lofty ethics, and probably the most finished social vision of our generation.

Beautifully printed on toned, laid-antique, deckel-edge, all-rag paper; hand-sewed. Gold top. Cloth, with ornamental gold stamp. Contains an exquisite photogravure of the author and his mother on genuine Japan Vellum.

Price, $1.50 net; by mail, $1.58

OTHER BRANDT BOOKS

THE GATE BEAUTIFUL
By Prof. John Ward Stimson. Principles and Methods in Vital Art Education. With thousands of illustrations. Two editions. Cloth bound, $7.50 net; by mail, $7.95. Paper covered, $3.50 net; by mail, $3.76. Send four cents for a prospectus, giving further information.

IN NATURE'S REALM
By Charles C. Abbott, M. D. Ninety drawings and a photogravure frontispiece by Oliver Kemp. $25.00 net; by mail, $2.68.

CAPE COD BALLADS AND OTHER VERSE
By Joe Lincoln. Drawings by Edward W. Kemble. "This verse appeals to something inside of you that goes deeper than definitions."—Pittsburgh Gazette. $1.25 net; by mail, $1.33.

ELEGIES: ANCIENT AND MODERN
By Mary Lloyd. A critical and historical study of elegiac poetry, together with an anthology containing the choicest specimens of this noble form of verse. Two volumes. Vol. I now ready. Each vol. $1.50 net; by mail, $1.62.

MONKS AND MONASTERIES
By Alfred Wesley Wishart. "As a fair and judicial account of monasticism this may be regarded as ranking with the best."—Outlook. Two editions. 8vo. Illustrated, $3.50 net; by mail, $3.68. 12mo (new edition), $1.50 net; by mail, $1.62.

HOW ENGLAND AVERTED A REVOLUTION OF FORCE
By B. O. Flower. With an appendix giving the social and reformative poetry of the period. $1.25 net; by mail, $1.35.

MOONBLIGHT AND SIX FEET OF ROMANCE
By Dan. Beard. With fifty pictures by the author; an introductory study by Louis F. Post, of The Public, of Chicago; and an appendix. $1.25 net; by mail, $1.35.

Order from your bookseller, or

ALBERT BRANDT: PUBLISHER

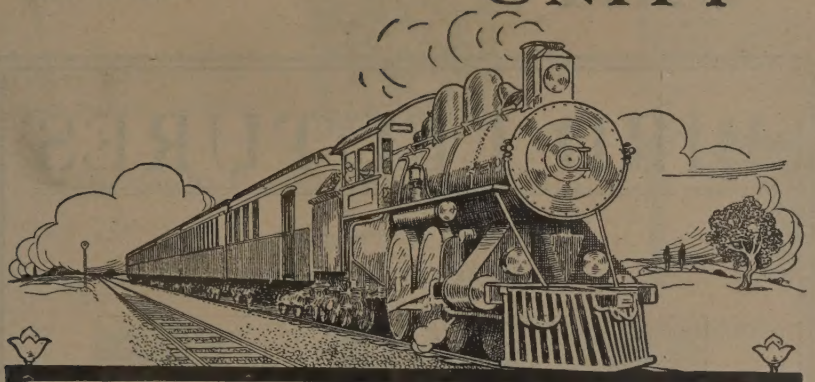
364 Brandt Building, TRENTON, N. J.

The Woman's Journal

3 Park St.

BOSTON, MASS.

A weekly paper, founded 1870, devoted to women's progress, and especially to woman suffrage. Editors, Henry B. Blackwell and Alice Stone Blackwell. Three months on trial, 25 cents. Per year, $1.50.



California Trains

THREE FAST TRAINS

leave Chicago daily for the Pacific Coast, via the Chicago, Union Pacific & North-Western Line, over the only double track railway between Chicago and the Missouri River.

The Overland Limited

The pioneer fast through electric-lighted train to San Francisco and Portland daily. The most luxurious train in the world. Less than three days en route.

The New Los Angeles Limited

Electric-lighted, daily through train arriving at Los Angeles afternoon of the third day, via the new Salt Lake Route. Entire new equipment. Drawing-Room and Tourist Sleeping cars, Composite-Observation cars, Dining cars.

The California Express

Daily to San Francisco, Los Angeles and Portland, through without change. Pullman Drawing-Room and Tourist Sleeping cars. Free Reclining Chair cars.

The Best of Everything.

All agents sell tickets via this Line.

Write for booklets, maps, schedules, rates, list of hotels, and description of limited trains.

W. B. KNISKERN, P. T. M,
Chicago & North-Western Ry.
CHICAGO.

THE NORTH-WESTERN LINE — UNION PACIFIC — THE OVERLAND ROUTE — SALT LAKE ROUTE

OL 202

St. Louis

FROM CHICAGO

Green, Gold and Brown "Daylight Special"—elegant fast day train. "Diamond Special"—fast night train—with its buffet-club car is unsurpassed for convenience and comfort.

Buffet-club cars, buffet-library cars, complete dining cars, parlor cars, drawing-room and buffet sleeping cars, reclining chair cars.

Through tickets, rates, etc., of I. C. R. R. agents and those of connecting lines.

A. H. HANSON, PASS'R TRAF. MGR., CHICAGO
S. G. HATCH, GEN'L PASS'R AGENT, CHICAGO

N.E.A.

Santa Fe

All the Way

Take the Santa Fe, going to the N. E. A. convention in San Francisco, July 9-13, 1906.

Only line under one management, Chicago to California.

It's the cool way in Summer. You travel a mile and more up in the sky through New Mexico and Arizona.

It's the picturesque way. You may see the Grand Canyon of Arizona.

You may visit Southern California.

You eat Harvey meals, the best in the West.

Chicago — Kansas City — California — San Francisco — Los Angeles — Grand Canyon

You travel on a safe road, a dustless road and a comfortable road.

Special excursions on certain days, via Grand Canyon, personally conducted.

The round-trip rate: Only $64.50 from Chicago—$59.50 from St. Louis—$52.00 from Kansas City. Tickets on sale June 25 to July 7, 1906. Liberal stop-overs and return limits.

Ask for N.E.A. folder and "To California Over the Santa Fe Trail."

Address Passenger Department, A. T. & S. F. Ry., Chicago.

Along the historic Santa Fe Trail and to the Grand Canyon of Arizona

ONLY RAILROAD SOUTH EQUIPPED WITH AUTOMATIC ELECTRIC BLOCK SIGNALS

QUEEN & CRESCENT ROUTE AND SOUTHERN RAILWAY

FROM CINCINNATI

To all Important Cities South, Southeast & Southwest

For Information Address

W. A. BECKLER, N. P. A.
113 Monroe St., Chicago, Ill.
W. A. GARRETT, GEN'L MGR.,
W. C. RINEARSON, G. P. A.,
Cincinnati.

THE

Northern Pacific Railway

A. M. CLELAND
Gen'l Pass'r Agent
ST. PAUL, MINN.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

A Fine Electric

Stereopticon At Half Price

ADVERTISING MANAGER UNITY
Lincoln Centre, Chicago

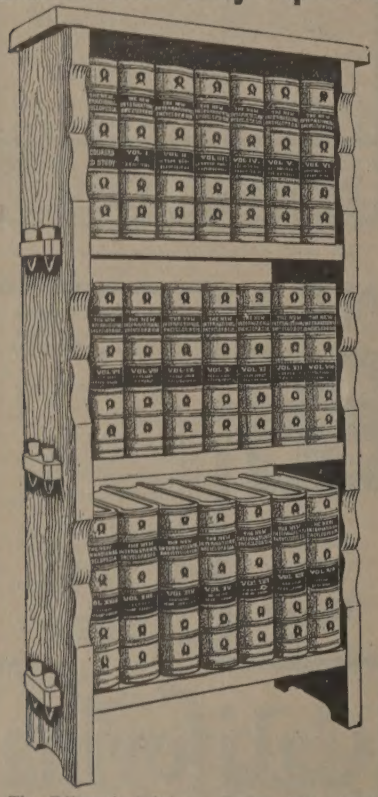
? NEVER A DAY PASSES ?

but some question is put before you which you cannot answer, or that information is desired which is not at hand. No matter what it is about, you can go with confidence for the information to

The New International Encyclopaedia

—It is a work for general reference, easy to consult, quick to yield its store of knowledge.
—The last ten years have probably seen the birth of more new words, new mechanisms, new inventions, new ideas than did the previous half century.
—This wonderful growth and development render obsolete and useless encyclopædias compiled ten or more years ago.
—If you would know things as they are known today you need an encyclopædia that is NEW, PRACTICAL and COMPLETE.
—There is only one such encyclopædia in English.

The New International Encyclopaedia



—The Editors-in-Chief are Daniel Coit Gilman, L. L. D., President of Johns Hopkins University (1876-1901), afterwards President of the Carnegie Institution of Washington; Harry Thurston Peck, Ph. D., L. H. D., Professor in Columbia University, and Frank Moore Colby, M. A., late Professor in New York University, assisted by over three hundred scholars as assistants.
—We are offering you an encyclopædia which literary and scientific men, educators, students and librarians are buying, men whose life work is such that they must know and have at hand the works of reference that are satisfactory from the viewpoint of today.
—Unless you know it is only fair to let us prove to you by test and comparison that THE NEW ENCYCLOPAEDIA will satisfy your every want. At least send for our

80-PAGE BOOK FREE

of facts relating to encyclopædias and telling in detail why and how the NEW ENCYCLOPAEDIA was published and why it has so promptly taken its place as the standard work of reference.

—Fill in name and address and send this coupon.

DODD, MEAD & COMPANY, 378 Wabash Ave., Chicago, Ill.

Gentlemen—Please send, without cost to me, your handsome 80-page book describing The New International Encyclopædia containing specimen pages, colored illustrations, maps and information regarding price and easy payment plan.

Name .....
Occupation .....
Street .....
Postoffice .....
State .....(Unity.)

BIRD LECTURES

Illustrated by Stereopticon.

By Rett E. Olmstead.

Young Long-Eared Owls, Taken at Rochester, Minn., April, 1904.

Dixon, Illinois, March 28, 1905.

Mr. Rett E. Olmstead recently delivered to the schools of Dixon two stereopticon lectures upon "Our Native Birds",—one in the afternoon to the lower grades, and one at night to the upper grades and the High School, as well as to adults of the city. The views shown were fine pictures of his own taking, and the lecture thoroughly sympathetic. The young hearer who catches Mr. Olmstead's spirit does not thereafter simply *know* more about birds; he *cares* more about them; and if he hunts them still it is more likely to be with the *camera* than the *gun*. Mr. Olmstead also kindly conducted our teachers on a "bird walk" through a wooded tract near the city, showing them how they might, in time, interest their pupils in the pleasant work of identifying our little friends of the air. Schools, Sunday-schools, Teachers' Institutes—any of them—could scarcely spend an hour more profitably or pleasantly than in listening to Mr. Olmstead.

L. B. Neighbour,
Supt. of Schools, Dixon, Ill.

CROWDS HEAR "BIRD TALKS."

Sioux City, Ia., March 23, 1906.—Interest? So much interest that, personified as it was by the chool children, their teachers, fond mammas and other friends, it could not be crowded into the Y. M. C. A. auditorium yesterday afternoon. Many holders of the green slip of admitance or the 10 cents which was good for a slip, were not able to hear the talk of Rett E. Olmstead, the bird man, or even see the vivid and lifelike stereopticon views with which he illustrated the talk.

If this morning the children of Sioux City are not better versed in bird lore it is not because they did not make an effort to hear about their feathered friends, nor is it because Mr. Olmstead failed to live up to the encomiums spoken of his knowledge and ability along this line.

The audience was deeply interested in the realistic slides of birds as they look in their own haunts, and listened atentively to the "bird man" as he told in a simple and pleasing manner the stories of his visits to the birds, of his catching them unawares—with his camera—and his observations of their characteristics and habits.

The lecture, which was given under the auspices of the Mothers' Child Study club, was repeated in the evening before another large and interested audience at Mayflower Congregational church.

Single Lectures or a series will be given. The Lectures are suitable for *Audubon and Humane Societies, Schools, Teachers' Institutes, Libraries, Women's Clubs, Farmers' Institutes and Lecture Courses.*

Address Rett E. Olmstead, Earlville, Illinois, or Decorah, Ia.